

Thank you. It is a great honor to receive this Korean Missions Centennial Memorial plaque, and I am most grateful. But I must accept it not for myself, but for my whole family, and especially in honor of ~~the~~^{my} father, Dr. Samuel A. Moffett. And not even for him alone, but also in the name of the many earliest Korean co-workers who made his work possible: Kiel Sun-Joo, Han Suk-Jin and Saw Sang-Yoon and so many others.

I stand here not for myself...

1992. 10. 10

축 도.

지금은 우리주 예수 그리스도의 무한하신
은혜와 과거 75년 동안 숭건대학교를 발전
시켜주신 하나님 아버지의 크신 사랑과,
성령의 인도하심이 영원토록 우리 가운데
함께 하시기를 축원합니다 아멘.

5/14/96 - greetings

In Seminary - Seoul May 16, 1996.

제 고향 한국에 다시 오게 되어서 기쁩니다. 제 아버지와 어머니는 한국에서 결혼하셨습니다. 저는 한국에서 태어났습니다. 제 아내와 저도 한국에서 결혼했습니다. 이렇게 다시 한번 이곳에 돌아와 많은 옛 친구들을 만나게 되어서 대단히 대단히 반갑습니다.

자식된 입장에서 이번에 제 아버지에게 주어지는 영예를 함께 나누기 위해서 돌아오게 된 것은 저에게 있어서 특별한 영예입니다. 오래 전인 천 구백 일년에 평양에 있던 제 아버지의 집에서 시작했던 이 신학교의 교정에 제 아버지의 이름을 붙인 건물을 봉헌하는 일을 가능하게 해주신 모든 분들께 감사드립니다. 첫 해에는 학생이 두 명밖에 없었고, 천 구백 칠년에 일곱명이 처음으로 졸업했습니다. 그 중의 몇 분 - 길선주, 서경조, 이기풍 그리고 한석진 - 같은 분들은 지금도 잘 기억이 납니다.

저는 일본의 식민통치하에 있던 한국에서 태어났습니다. 이제 해방된 한국에 있게 된 것이 얼마나 기쁜 일인지 모르겠습니다. 저의 첫 번째 기억은 세 살 때의 일로, 삼일운동에 가담했던 학생들을 찾으려고 일본 순사들이 총을 들이대며 우리 집으로 들이닥쳤던 일입니다. 그 날 학생들은 온 종일 "대한독립 만세!"를 외쳤습니다. 제 형과 저는 낮잠을 자고 있었는데, 순사들이 방으로 들어왔을 때, 우리는 잠에서 깨어나 그 날 모든 사람이 해야만 하는 일로 생각되었던 일을 했습니다. 바로 "대한독립 만세!"를 외친 것이었습니다. 제 아버지는 얼굴이 하얗게 되었고, 순사들은 놀랜 표정을 지었습니다. 그들은 이내 웃기 시작하더니 가버렸습니다.

지금도 온 한국이 자유롭지는 못합니다. 요즈음 저의 가장 간절한 기도는 제가 태어났던 곳인 이북의 자유를 위해서, 그리고 "삼천리 반도" 전체의 평화통일을 위해서입니다. 제가 또 드릴 말씀은 "저희에게 다시 한번 고향에 온 느낌을 흠뻑 가질수 있도록 해주신 여러 사랑하는 친구들께 대단히 대단히 감사하다"는 것입니다. 하나님의 축복이 함께 하시길 바랍니다.

I am happy to be home again in Korea. My father and mother were married in Korea. I was born in Korea. My wife and I were married in Korea. And it is very, very good to be back here once more with so many old friends.

It is a particular honor for me to be able to come back as a filial son to share in the honors being given to my father this month. I want to thank all who made possible the dedication of a building in his name on the campus of the seminary he started in his home in Pyengyang so long ago in 1901. There were only two students in his first class, and seven when the first class graduated in 1907. I remember some of them very well: Kil Sun-Joo, and Suh Kyung-jo, and Yi Kui-P'oong, and Han Suk-Jin.

I was born in Japanese occupied Korea. How wonderful it is to be in a free Korea. My first memory was when I was three years old, and Japanese soldiers with guns forced their way into our home looking for students who had taken part in the Sam-il-undong that day. All day the students had been shouting, "Tae-Han Tong-nip Mansei!" My brother and I were taking a nap, but when the soldiers came into the room, we woke up and did what we thought everyone was supposed to do that day. We shouted, "Tae-Han Tong-nip Mansei". My father turned pale, and the soldiers looked startled; then they began to laugh and went away.

Today, though, all Korea is not free, and my most earnest prayers these days is for freedom in the north where I was born, and for a peaceful reunion of the whole peninsula, the "Samchooli bando". And the only other thing I can say is, "Thank you very, very much, you dear friends, for making us both feel so very much at home once more." God bless you all.

- Samuel H. Muffett

CAMPUS MAIL

Tel. 653 - 1268.

감사합니다. (한국교회선교 34백주년
기념 감사패를 받게 된 것을 가장 영광스럽게
생각합니다. 이 감사패는 저 자신이 받는 것이
아니라 저의 전 가족이 받는 것이며 특별히
저의 부친 가포삼열 박사의 영광으로 받~~은~~
니다. 그리고 단지 저의 부친 한 사람의 영광으
로 받는 것이 아니라 또한 그의 일을 성취할
수 있도록 그를 도와 주신 많은 초대 한국교회
교인들, 예컨대 김선주, 한석진, 서심훈
등 여러분들의 영광으로 받게 된 것을 경심합니다.

제 ~~부~~가 여기 선것을 저 ~~본~~의 혼과로서가 애했습니다.

저는 여기 저의 아버님을 비롯해서 ~~한국~~ 한국에서
일한 많은 이국 선교사님들의 이름을 가지고
여러분과 함께 영광스러운 이자리에 참석했습니다.

Our family has
been converted with
the first 4 Xn Protest.
In 94 of the
100 years of missions.
My father went in 1890
he is now in heaven -
but I am sure he
is rejoicing with us
at the miraculous growth
& faithful witness of the
Korea chh. May the
Lrd bless you as you
have been in the next 100
yr. - And make you a
blessing to the whole
world!

우리 가정은 개신교 선교 100년 중 94년 동안
한국 기독교회 역사와 관계를 계속해 왔습니다.

저 아버님은 1890년에 한국에 가셨습니다.

그분은 지금 천국에 계시지만, 우리와 함께 한국
기독교의 기적적인 성장과 충성된 증거를 기뻐하고
계실 것을 확신합니다.

이제 새로운 100년 교회를 맞이하는 여러분께
우리 주님의 축복이 함께 하시길 바랍니다.

그리고 주님께서 한국을 전 세계의 축복이 되게
하시길 기도합니다.

WORLD CHURCH LECTURES

WORLD CHURCH LECTURES
(in KOREAN)

0 10 20 30 40 50 60 70 80 90 100

100 90 80 70 60 50 40 30 20 10 0

희망은 값싼 것이 아니다

본문 : 누가복음 23 : 26-28, 33-34, 39-43

마 삼락 박사

1. 신약성서에는 부활이 없이는 희망도 없다. 그러나 소망은 부활을 기다리어야만 하는 것은 아니었다. 십자가 없이는 희망도 없다. 희망은 고난의 와중에서 시작된다. 이제 누가복음에 기록된 대로 성서는 십자가에 달리십에 대하여 무엇을 이야기 하고 있는가 하는 조명아래서 소망과 고난에 대하여 세가지 점을 살펴 보려 한다.

십자가의 처음 사실은 고난이지 희망이 아니다. 누가복음 23 : 26을 읽으면 아태와 같다. "그리고 그들이 예수를 끌고 갈때에 시골에서 돌아보고 있는 구레네의 시몬을 붙잡아 예수의 뒤에서 그에게 십자가를 짊어가도록 하였다. --- 수많은 군중이 예수를 따랐고 울부짖고 그를 위해 애통하는 여인들도 따라갔다. 그러나 예수는 그들에게 향하여 말씀하셨다. " 예루살렘의 딸답아 나를 위해 울지 말고 너 자신을 위하여 울라 "

영어로 씌어진 한국에 관한 가장 최고의 소설중에 하나는 리차드 김 (김은국) 씨가 쓴 순교자 이다. 비록 이 소설이 한국 순교자의 참정신을 파악하고 있지는 못하지만, 이 소설은 북한의 수도인 평양에서 시작된다. (이곳은 나의 고향이기도 하다) 이 도시는 진격하는 유엔군의 손에 탈환되었다. 한국군은 한때는 한국에서 제일 큰 교회였지만 이제는 외형만 남아있는 중앙 장로교회의 폐허속에다 정보국을 세웠다. 이 책에 등장하는 주인공은 한국군 정보 장교인데 그는 북한 공산군이 서둘러 피난하기 직전에 14명의 기독교 목사들을 불러싸서 그들중 12명을 쏘아 죽이고 두사람을 감옥에 처넣는 데 이 두 목사가 평양이 탈환되었을 때 출옥했다는 사실을 알게 된다. 필연적으로 이 소설은 아태 두가지 질문에 대한 대답을 추구하는 내용이다 1) 어째서 두명만 살아남게 되었나 2) 열두명의 순교자에게 실제로 어떤 일이 일어난나. 그러나 보다 심각한 질문이 그사건의 진실을 추적하는 드라마속에 짙어져 들어가 있다.

젊은 정보 장교는 이 심각한 질문을 바로 표현한 최초의 사람이다. 그는 두 생존자를 발견하게 된다. 그들중에 한 사람은 그가 받은 고통 때문에 정신이 나가 있었다. 다른 한사람은 움푹패인 얼굴에 얼기 있는 눈을 지닌 사람으로 심하게 기침을 하고 있었다. 생존자들은 자기를 외 남겨졌는지 다른 열두사람에게 어떤 일이 일어났는지 모르겠다고 말한다. 그 장교는 그들을 의심한다. 더우기 그는 기독교 신자가 아니다. 그러나 그가 자기앞에서 있는 두사람을 보았을 때 그리고 살해당한 열두사람을 생각했을 때 생생하게 기억되는 전쟁의 공포가 그의 마음속을 섬광처럼 내달렸고 귀정의

물결이 그를 휩쓸었다. 그는 신문을 끌내고 그곳을 떠나려고 한다. 그러다 말고 멈추어서서 마지막으로 주저하듯이 한가지 질문을 던진다. "당신의 하나님은 - - - - 백성들의 고난을 알고 계신가요?"

바로 이것이 오늘 이 협의회가 논의하고자 하는 모든 것이 아닐까. 인간은 고통한다. 하나님께서 보호하시는가. 인간은 생명과 평화와 정의와 진리를 위하여 몸부림친다. 그러나 그가 성공했다 해도 생은 고난이요 평화는 환상이며 정의는 맹목이다. 진리에 대하여 세계의 대부분이 마치 빌라도가 그랬던것 처럼 "진리가 무엇이냐" 라고 지금도 묻고 있다.

그 소설은 분명한 대답을 주지 않는다. 그 장교는 "당신의 하나님은 백성들의 고통을 알고 있는가요" 라고 묻는다. 그리고 움푹 들어간 눈을 지닌 그 목사는 아직도 자기 자신의 고통에 휩싸여 침묵중이다.

아마도 이것이 대부분의 사람들이 시작하는 것이다. 즉 고통을 침묵 가운데 운명적으로 받아 들이면 그 고통에 대하여 아무런 합리적 설명이 없는 바로 이 사실 바로 이것이 오늘 본문이 시작하는 것이다. 시몬이 순진하고 무식한 사람으로 그가 십자가를 지었다.

여자가 울부짖었을 때 예수께서 돌이키사 말씀하셨다. "예루살렘의 딸들아 나를 위해 울지말고 너 자신을 위해 울어라" 왜? 그들은 무엇을 했던 말인가 여기에 대해서는 아무런 대답이 없다. 그러나 인간의 투쟁이 그 고통을 의미한다는 사실에 대한 아무런 행위도 없다. 그것이 첫째 고통이다. 그러나 아시아는 그 사실을 환기 시킬 필요는 없다. 이 대륙은 다른 그 어떤 대륙보다도 더 인간적인 고통과 결부되어 있다는 사실이 널리 알려져왔다. 일본의 경우 동경 대지진에서부터 히로시마의 원폭을 들수 있겠고 인도네시아와 그 주변 바다에 널리 있는 여러섬들에 있어는 역사상 가장 큰 화산 폭발 재난이 있었다. 인도의 경우는 어떨까? 나는 칼카타의 거리를 걸으면서 인간 고통을 느낄수 있었다. 중국에서는 1년전 북경 북방지역에 굉장한 지진이 일어나서 백만명이나 되는 사람이 죽어갔다. 그러나 세계는 이에 대하여 거의 관심을 표명하지 않았다. 아시아는 저 멀리 있었다. 고통은 인간이 자연을 거슬릴 때보다도 인간과 인간끼리 대항하여 싸울 때 더욱 더 심각한 것이 되고 있다. 예를 들면 "가진자들은" "뭇 가진자"와 대립된다.

세계상 30여개의 가난한 나라들은 내가 알리로는 동남아시아로부터 중앙 아프리카에 걸쳐는 광대한 가난의 지배에 널리 있다. 아시아에만도 하루 겨우 11센트로 살아야하는 사람들이 2억4천5백만이나 된다. 11센트라니! 2억4천5백만 인구는 미국 전국에 살고 있는 사람보다 더 많은 수이다, 이 모두가 하루 11센트로 산다면 한달에 3달러 40센트가 되는 셈이다. 더우기 정의와 평화를 위한 투쟁에서 오는 고통이 있다. 이곳 한국은 그 독립을 수호하기

관하여 287회에 이르는 큰 침략에 대항하여 지금껏 싸워왔다.

전쟁은 계속되었고 평화는 거의 없었다. 그러나 모든 것 중에 가장 심각한 고통은 진리를 위한 인간의 투쟁 가운데 있다. 나는 진리라고 예수께서 말씀을 하셨고, 그분이 없는 곳에는 죽음에 이르는 병인 영혼의 병이 있다. 아시아 사람들은 그 이유를 알지 못하나 그들 거의 모두가 고통을 당한다. 그 이유는 적어도 숫적으로 말한다면 세계에서 가장 기독교인들이 적은 데로 있기 때문이다.

"예루살렘의 딸들아" 예수께서 말씀하신다 그러나 그분은 단지 예루살렘에 대해서만 말하고 있는 것이 아니고 그리고 아시아에 대해서만도 아니고 전 세계에 대해서 말씀하고 계신다. --- "예루살렘의 딸들아 나를 위하여 울지 말고 너 자신을 위해 울라 ---" 거기에도 위로도 없고 소망도 없다. 오직 생명은 고된 것이고 인간의 투쟁은 인간의 고통을 의미한다는 것을 괴롭게도 확인시키고 있을 뿐이다.

11. 그러나 본문은 여기서 멈추지 않는다. 만일에 십자가의 처음 사실이 고통이라면, 두번째의 사실은 우리가 홀로 고통을 당하지는 않는다는 사실이다. 하나님께서 우리와 함께 고통 당하신다.

누가복음 23 : 32 - 35을 읽으면

" 두 사람의 죄다른 죄수가 그 과함께 죽임을 당하려고 끌려 갔다. 그들이 해골이라고 부르는 곳에 이르러 예수를 십자가에 못 박고 그 두 죄수중 한 사람은 오른쪽, 한 사람은 왼쪽편으로 십자가에 못 박았다. 군중들은 서서 구경하고 있었다. "

나는 아시아의 고난에 관하여 이야기 하여 왔다. 십자가는 인간의 고난을 이야기 하지만 그 이상의 것을 담한다. 십자가는 하나님의 고통을 말해준다. 기독교 정신으로 여과될때 아시아의 고통으로부터 십자가의 의미에 대한 가장 날카로운 현대적인 통찰이 나와야 한다는 것은 특별히 적절하다고 나는 생각한다. 나는 일본 신학자 가조 기다모리와 그의 저서 "하나님의 고통의 신학"에 대하여 언급코저 한다. 기다모리는 인간의 고난 배후에 있는 고통을 추적한다. 십자가에서의 예수가 당한 육체적인 고통을 넘어서 하나님의 바로 그 심정에 까지 이르러 한다, 그는 감히 말한다. "고통은 하나님의 본질이다" 물론 그는 스스로 비판한다. 그는 초대 개혁의 이단인 성부 순환설을 주장한다고 비난을 받아 왔다. 거기에 대해 그는 스스로를 잘 방어한다, 그러나 내가 더욱 더 고통의 신학을 읽고 그것을

성서에 나타난 하나님의 계시와 비교해 볼 수록, 사랑은 고통보다 하나님의 본질에 더 가까이 있지 않는 것이 아닐까 생각해 된다. 혹시 정의는 고통보다 하나님의 물질에 더 가까이 있지 않는 것이 아닐까. 그리고 권세와 진리도 고통보다 하나님의 본질에 더 가까이 있지 않는 것이 아닐까 그러나 기따모리는 기독교의 소망이 결코 값싼것이 아니라는 사실을 우리에게 환기시켜 주는 점에 있어서는 절대적으로 옳다. 십자가는 모든 사람들을 향해 하나님의 달콤한 사랑의 감상적인 예증을 될수가 없다.

십자가는 고뇌다. 그것은 억압받는 사람과의 일체감을 말하는 혁명적인 모델이 될 수는 없다. 그 고뇌속에서 예수께서는 자기와 함께 십자가에 못 박힌 두 강도중 한 사람에게만 희망을 보여 주었다.

우리 투쟁은 언제나 하나님의 투쟁이 될 수는 없다. 십자가는 슬로건으로 바꿔 칠수는 없다. 하나님의 고통은 곧 그것보다 훨씬 깊다. 그분의 고통은 몸의 고통이나 정치 체제의 고통이나간에 모든 고통을 포함하지 않는 그렇다고 육체적도 아니요 정치적도 아니다. 기따모리에 의하면은 하나님의 고통은 사랑할 수 없는 자들은 사랑하기 위하여, 죄를 미워하지만 죄인들을 보호하기 위하여 하나님께서 값고 갚신 대가이다. 한마디로 말하면, 옳고 그름을, 정의와 불의를 구분짓는 선을 지워버리지 않은 채로 용서하기 위하여 그분이 지불하시는 대가이다. 구원하기 위하여 그분이 갚으시는 댓가는 그분의 아들을 죽게 했고, 그 고통속에서 그분의 사랑과 분노가 합류되었다. "왜냐하면, 고통은 그분의 분노를 삼켜 버리는 행동이기 때문이다." 우리는 홀로 고통당하지 않는다.

111. 하나님께서 우리와 함께 계시며 그곳에 우리의 희망이 있다. 십자가의 세번째 사실은 우리의 희망이 하나님 한분에게 있다는 사실이다. 우리의 투쟁속에 있는것도 아니요, 그분이 고통속에도 있는 것이 아니다. 오직 그가 하나님이라는 사실속에 희망이 있다. 거기에 대해서 나는, 개혁 신학자를 상기시킬 필요가 없으리라, 본문속에서 읽어보자 :

"그가. 예수여 당신의 사자가 임할 때에 나를 기억하소서라고 말하라.

예수께서 그에게 말하였다. 오늘 내가 나와 함께 누원에 있으리라"

우리가 임금과 함께 있을 때에 얼마나 희망은 빠르게 작동하는가! 우리의 고통중에서라도 소망은 즉시 활동하기 시작한다. "오늘"이라는 말에 주의하자. 하나님은 지금 우리와 함께 계시며 권세와 희망의 물질이 우리의 고통속에서 우리를 들어 올린다.

1919년에 일어난 한국 독립운동은 현대에 있어서 불의에 대항하는 가장 활발하고 대규모적인 시위였다. 기독교인들중 이운동에 참가한 사람들 이한 역할은 그 운동이 비폭력적인 되게 한것이 였고 기독교인들이 그 운동을 주도했다. 그러나, 이 운동은 식민지 점령 정부의 군대에 의하여 무자비하게 깨어졌다. 그 지도자 중 한사람은 의 총무이며, 뛰어난 기독교인이며 애국자인 이 상재 선생이었다. 그는 일본 경찰에 의하여 모질게 고문을 당하였다. "누가 이 운동의 우두머리냐, 너는 알고 있나" "그렇다" 그는 대답하였다. 그들은 호랑이처럼 그에게 달려 들었다. "누구냐 우리에게 말하라. 누가 삼일운동의 주모자냐".

그는 조용히 대답하였다. "하나님께서 최고의 주모자 이시고, 이천만 한국 민중이 그 뒤에 늘어서 있다" 그러나 우리 투쟁이 실패로 끝나고 말았다 단 말인가, 더 의상 희망이 없는가?

그분은 우리 투쟁에 동참하신다. 그렇다. 그러나 때로 더 중요한 사실은 우리가 홀로 그들을 당할 때, 그분이 우리와 함께 계시다는 사실이다, 한 나이트 성도가 중병에 걸렸을 때 젊은 친구가 방문하였다. "당신은 무척 고생이 심하군요, 매우 안되었습니다." 라고 그 젊은 여인은 도움을 줄까 해서 말했다. "예!", 그러나 보세요! 하며 그 나이트 여자는 두손을 꺼내면서 말했다. "손에 손톱이 없습니다. 그분이 그 손톱을 가지셨습니다. 그러기에 나에게 희망이 있습니다." 그녀는 다시 자기의 머리를 가리켰다. "내 머리에 왕관은 없습니다. 그러나, 그분이 왕관을 쓰셨으니 나에게 희망이 있습니다."

그러나 우리의 희망은 어디에 있는가
아들이신 예수 그리스도 안에서 십자가에 고난 당하신 하나님에게 희망이 있다. 십자가가 없으면 희망도 없다. 그러나 하나님께서 우리와 함께 계시는 데 누가 능히 우리를 대적 할 수가 있겠는가 .

THERE IS NO CHEAP HOPE

Dr. S. Moffett

Text: Luke 23: 26-28; 33-34; 39-43

In the New Testament, there is no hope without the resurrection. But hope does not have to wait for the resurrection. There is no hope without the cross, either, and hope can begin in the midst of suffering. Let me make three observations about hope and suffering in the light of what the Bible says about the crucifixion as recorded by Luke.

The first fact of the cross is the suffering, not the hope. Let me read Luke 23:26:

"And as they led (Jesus) away, they seized one Simon of Cyrene who was coming in from the country, and laid on him the cross to carry it behind Jesus. . . . And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning to them said, 'Daughters of Jerusalem, do not weep for me, weep for yourselves...'"

One of the best novels about Korea in English is The Martyred by Richard Kim, though it fails to catch the true spirit of Korea's martyrs. It opens in the North Korean capital of Pyongyang (which happens to be my home town). The city has fallen to advancing United Nations troops. The South Korean army begins to set up its intelligence headquarters in what remained of the Central Presbyterian Church, once the largest church in the country, now only a shell. There the main character of the book, a Korean intelligence officer, learns that the North Koreans, just before their hasty evacuation, had rounded up fourteen Christian ministers, shot twelve of them unaccountably spared two who were left in prison and freed when the city fell. Essentially the novel is the search for an answer to two questions. Why were two allowed to live? And what really happened to the twelve martyrs? But a deeper question is interwoven into the drama of the search for the truth of the affair.

The young intelligence officer is the first to put that deeper question into words. He finds the two survivors. One of them is out of his mind from his sufferings. The other is hollow-faced, with feverish eyes and a racking cough. The survivors say they don't know why they were spared, or what happened to the other twelve. The officer doubts them. Moreover he is not a Christian. But as he looks at the two living wrecks in front of him, and thinks of the twelve murdered men, all the remembered horrors of the war flash through his mind and a wave of emotion sweeps over him. He breaks off the interrogation and turns to leave. Then he stops and asks one last, hesitant question. "Your god--" he says, "is he aware of the suffering of his people?"

Isn't this what our consultation has been all about? Man struggles. Does God care? Man struggles for life and peace and justice and truth. But even when he succeeds, life is suffering, and peace is elusive, and justice is blind. As for truth, most of the world is still asking, with Pilate, "What is truth?"

The novel gives no clear answer. The officer asks, "Is your god aware of his people's suffering?" And the hollow-eyed minister, still wrapped up in his own suffering, is silent.

Perhaps that is where most people begin--with a silent, almost fatalistic acceptance of suffering, suffering without rational explanation. It is where our text begins. Simon, innocent and uncomprehending, has laid on him the cross. And the women wail, and Jesus turns and says, "Daughters of Jerusalem, do not weep for me, but weep for yourselves.." Why? What had they done? And there is no answer. But neither is there any dodging of the fact that human struggle means human suffering. That is the first lesson.

But Asia needs no reminder of that fact. This continent has known more human pain than all the other continents combined. Japan: from the Tokyo earthquake to Hiroshima. Indonesia and the islands of the sea: and the greatest volcanic disasters in history. India: I walked through the streets of Calcutta and I could feel the pain. China: a year or so ago north of Peking in one gigantic earthquake a million people died. And the world paid very little attention. Asia was far away.

The suffering is still more cruel when it is not so much man against nature but man against man. The "haves", for example, contrasted with the "have nots". The thirty poorest countries in the world, I am told, are all in a broad band of poverty stretching from southeastern Asia across into Central Africa. In Asia alone live 245 million people who must live on 11¢ a day or less. Eleven cents Why I spend twice as much for a cup of coffee and don't even think about it. 245 million people is more than live in the whole United States. And 11¢ a day is \$3.40 a month.

And there are the sufferings of the struggle for justice and for peace. This country of Korea has had to fight off 287 major invasions simply to maintain its own independence. War after war after war, and very little peace.

But the deepest sufferings of all are in man's struggle for truth. "I am the truth", said Jesus, and where He is not known there is a sickness of the soul that is a sickness unto death. And Asia may not know why, but here Asia suffers most of all, for Asia is the least Christian continent, at least numerically, in the world.

"Daughters of Jerusalem," says Jesus, and he is speaking not only to Jerusalem, not only to Asia, but to the whole world--"Daughters of Jerusalem, do not weep for me, weep for yourselves.." Not much comfort; not much hope there. Only the bitter reminder that life is hard, and that human struggle means human suffering.

II. But the text does not stop there. If the first fact of the cross is the fact of suffering; the second fact is that we do not suffer alone. God suffers with us. Let me read on in the gospel record: Luke 23:32, 35.

"Two others also, who were criminals, were led away to be put to death with him. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and the other on the left.... And the people stood by, watching.."

I have been speaking of the sufferings of Asia. The cross speaks of human suffering also, but much more. It speaks of the suffering of God. I think it is peculiarly fitting that out of Asia's pain, as filtered through a Christian mind, should come one of the most penetrating modern insights into the meaning of the cross. I refer to Kazoh Kitamori, the Japanese theologian,

and his "theology of the pain of God". Kitamore traces pain beyond man's suffering, beyond Jesus' physical suffering on the cross, into the very heart of God. "Pain", he says bluntly, "is the essence of God". 3

He has his critics, of course. He has been accused of the ancient heresy of patripassionism. He defends himself very well there. But I wonder, the more I read of the theology of pain and compare it with God's revelation of himself in the Bible, if love is not nearer to the essence of God than pain. If justice is not nearer to the essence of God than pain. If power, and truth are not nearer to the essence of God than pain. But Kitamore is absolutely right in reminding us that the Christian hope is not cheap. The cross is not a sentimental illustration of God's sweet love for everybody. It was agony. Nor is it a revolutionary model of solidarity with the oppressed. In that agony Jesus held out hope to only one of the thieves crucified with him. Our struggles are not always God's struggles. The cross doesn't reduce to a slogan. God's pain is deeper than that. His suffering is neither physical nor political, though it embraces all who suffer, whether in the body or in the body politic. His pain,--to return to Kitamore--is the price God pays for loving the unloveable, for hating sin but caring for the sinner, in a word, the price he pays to forgive without destroying the line that divides right from wrong, justice from injustice. The price he pays to save is to let his Son die, and in that pain his love and wrath are synthesized, "for the pain is the act of swallowing up his wrath." We do not suffer alone.

III. God is with us, and there lies our hope. The third fact of the cross is that our hope is in God alone. Not in our struggle. Not even in his suffering. But in the fact that He is God. But I do not need to remind Reformed theologians of that. Let me read on in the text: One of the criminals turns to Jesus (Luke 23: 42-43):

"And he said, 'Jesus, remember me when you come into your kingdom.'
And (Jesus) said to him, 'Today you will be with me in paradise'.

When we are in the presence of the King, how quickly hope goes to work. Even in our suffering, it becomes immediately operative. Note the word "today". God is with us now, and a surge of power and hope lifts us up in the midst of our struggles.

The Korean Independence Movement of 1919 was the most moving mass demonstration against injustice in modern times. The price of Christian participation was that it be non-violent, and Christians led it. But it was put down brutally by the troops of the occupying colonial government. One of its leaders was Yi Sang-Chae, head of the YMCA, and outstanding Christian and a patriot. He was roughly interrogated by the Japanese police. "Who is the head of the movement? Do you know?" "Yes," he answered. They pounced on him like tigers. "Who? Tell us. Who is head of the movement?" "God", he answered calmly. "God at the head, and 20 million Koreans behind." But what if our struggle fails. Is there no more hope?

He is with us in our struggles, yes. But sometimes more important, He is with us when we suffer alone. The story is told of a dear old saint, incurably ill, who was visited by a younger friend. "You are suffering very much, I am afraid," said the younger woman, trying to be helpful. "Yes," said the older woman, "but look." She held out her hands. "There are no nails there. He had the nails; I have the hope." She pointed to her head. "There are no thorns there. He had the thorns; I have the hope."

Where then is our hope? In God, who in His Son, Jesus Christ, suffered on the cross. No cross; no hope. But if God be for us, who can be against us.

1968

The Ecumenical Movement Today

오늘의 에큐메니칼 운동

1968년 여름 스웨덴의 Uppsala 에서 모인 세계교회협의회 제4차 총회에서는 에큐메니칼 운동의 끊임없는 발전에 새로운 관심을 환기시킨 반면 '장태에 있어서 에큐메니칼 운동의 흥미 있는 본제도 제기되었습니다. 이 시간에는 첫째로 에큐메니칼 운동의 발전에 나타나는 중요한 표상과 둘째로는 에큐메니칼 운동의 본질과 목적에 관하여 관심있는 기독교인들이 오늘날 제기하는 문제점에 관하여 간단히 고찰하려 합니다.

1. 먼저 에큐메니칼 운동의 발전에 관하여 고찰해 보겠습니다.

첫째로 생각할것은 에큐메니칼 운동의 성장에 관한 문제입니다.

1971년은 세계교회협의회 회의 23주년이 되는 해입니다. 그러나 23년이란 새기초대의 에큐메니칼 단체인 Roman Catholic 교회의 2천년 역사에 비하면 지극히 짧은 기간에 불과합니다. 그러나 세계교회협의회는 불과 23년이라고 하는 짧은 기간 동안에 유구한 역사를 통하여 기독교 신앙의 유일한 대표자로서 주장하던 과거의 적수에 대한 도전에 성공하였습니다. Roman Catholic교와 같이 오늘날 개신교도 전세계적으로 확대되었고, 또 Roman Catholic 이 로마에 그 본부를 둔것과 같이 개신교도 세계적인 조직의 중심을 John Calvin's Geneva 에 두고 있습니다.

세계교회협의회 제1차 총회가 열렸던 1948년에는 150,000,000 의 교인을 대표하는 147교회의 대표자들이 모였었습니다. 20년이 지난 오늘날 세계교회협의회 회원교회는 5억 교인을 대표하는 232교회로 증가하였습니다. 이는 Roman Catholic 에서 주장하는 5억교인에 육박하기 시작하는 숫자입니다.

*First WCC
1974 - 263 churches
- 400 million members
R.C.
1974 - 577,000,000.*

2. Wide representation. 둘째로 생각할것은 에큐메니칼 운동의 광범위한 대표에 관한 문제입니다.

*More important than mere numbers necessarily broad representation. Ecumenical movement has become most broadly inclusive organization of the churches in the world.
Keynote speech - D.T. Niles on African from Kenya. On podium a Lutheran King (Sweden) on African Methodist Episcopal President (Zambia - Kamuk)*

위에서 말씀드린 간단한 숫자이상으로 더욱 더 중요한것은 세계교회협의회 대표범위가 점차 증가한다는 것입니다. Uppsala 대회만 하여도 "9백년여에 걸쳐 가장 광범위한 기독교 대표들이 참석한 대회" 라고 불리어졌습니다. 지역적으로 보나, 신학적으로 보나, 종파적으로 보나, Uppsala 대회는 W.C.C.는 세계기독교회의 가장 훌륭한 통합적인 기구이었습니다. Uppsala 대회에서 주제강연을 한 분은 아시아 출신의 기독교인인 셰이톤의 감리교 수석대표 D.T. Niles 박사이었습니다. 그리고 단상에는 스웨덴의 루터교인 국왕 Gustaf 6세와 장로교인인 아프리카의 잠비아공화국 대통령 Kenneth Kaunda 가 자리를 잡고 있었습니다. [화려한 성의로 가득찬 입장식에서는 성공회의 대주교와 희랍정교회의 대주교가 앞장을 섰습니다.]

of 750 voting deleg.
 13 - Asia, Africa, L. Am.
 3 - Europe, Western
 of even Prot. - largest
 loc. was 140 represent.
 Eastern Orth. churches.
 non non country
 hndes represented: -
 15 from Russia
 10 different countries -
 and in most the wcc
 elated churches have
 seen the major voice
 of the faith outside
 field of R.C.

투표권을 가지고 있는 750명의 대표자중에 260명은 아프리카, 아시아, 그리고 라틴 아메리카에서 왔습니다. 그러므로 세계 교회협의회가 이제는 서구적인 기독교 기구가 아닌것입니다. 개신교만을 대표하는 기관도 아닙니다. 투표권이 있는 대표중 가장 큰 교단은 140명의 대표를 파견한 동방정교회 (Eastern Orthodox)였습니다. 심지어 철의장막에 가로막힌 공산 세계에서도 대표가 참석하여 소련대표도 35명이나 되었습니다. 그러므로 Uppsala 대회는 독립된 국가를 제외하고 포함 80여국을 대표하는 모임으로서 세계교회협의회와 관계를 가진 교회는 Roman Catholic교를 제외하고는 기독교 신앙을 대변하는 주요한 발언권을 가지게 되었습니다.

⑤ 셋째로 생각할것은 소수파의 에큐메니칼 운동입니다.
 세계교회협의회 성공의 결과가 부분적으로 작용하여 개신교의 소수파 교회간에서는 다른 에큐메니칼 기구가 생겨나게 되었습니다. 세계교회협의회와 이들 소수파 에큐메니칼 기구를 비교하여 보는것도 흥미있는 문제입니다.

Minority Ecumenics
 Partly as result of wcc
 success - other Prot. evang.
 organizations arose: -
 ① WCC - largest. Has
 natural representation
 through WCCs; in Asia
 intertwined them EACC,
 org. 1959 in Kuala Lumpur.
 Now called CCA (Xn.
 Conf. of Asia - 86 member
 churches - 15 natl. confs.
 Represent 42,000,000
 Xns. in 16 countries.
 ② WEF, et world
 level; NAE nationally
 ③ ICC

① 세계교회협의회는 개신교 최대의 에큐메니칼 기구입니다. 세계교회협의회는 각 국가에서 NCC 라고 하는 기독교연합회로 조직되어 있으며, 아시아의 지역 기구로서 동아시아기독교협의회 (East Asia Christian Council)가 있습니다.
 ② 두번째로 조그만 에큐메니칼 운동체로서 세계복음연맹 (World Evangelical Fellowship)이 조직되어 각국에 복음연합회 (National Association of Evangelicals: NAE)를 두고 있습니다. 세번째로 가장 작은 에큐메니칼 운동체는 국제기독교협의회 (International Council of Christian Churches)가 있고, 미국의 산하 기구로서 미국기독교협의회 (American Council of Christian Churches)를 두고 있습니다.

이들 세 에큐메니칼 운동체에 관한 통계는 다음과 같습니다.

1968	운동체	미국회원	세계회원
	WCC	4천5백만명	3억명
	WEF (NAE)	175 만명	250만명
	ICCC	25 만명	수를 알 수 없습니다.

세계교회협의회는 "예수 그리스도를 하나님과 구세주로 인정하는 교회의 공동체"입니다. 세계교회협의회 회원이 될 수 있는 자격은 그리스도의 신성을 인정하는 어떠한 교회나 다 가지고 있습니다. John Calvin 과 같이 세계교회협의회도 그리스도의 몸인 교회의 평화와 통합에 관심을 기울이고 있습니다.

WCC - fellowship of
 churches which accept
 J.C. as Lord & Saviour.
 open to any ch. which
 confesses death of xst.
 like John Calvin, WCC
 is concerned with peace &
 unity of church. Believes that Protestants
 who bel. in J.C. but fight each other
 about lesser matters help the devil more
 than they help God - and make it
 harder for others (Non-Xns.) to believe in Christ.

non certain

CCA: Australia, Bangkok, Burma, HK, India, Indons, Japan, Korea, [Laos], Malaysia, NZ, Pakistan, Philippines, Singapore, Sri Lanka, Taiwan, Thailand.

세계교회협의회에서는 예수그리스도를 하나님과 구세주로 믿는 개신교도들이 사소한 일로 분쟁을 하기위하여 발전을 저해한다면 이는 결국 교회를 돕는다고 보다는 마귀의 역사를 도와주게 되며, 비기독교인들이 그리스도를 믿기 어렵게 한다고 생각합니다.

WECF (known locally as NAC) is conservative counterpart of WCC. Its major concern is purity of faith. Whereas WCC brings whole denom. together, WECF stresses indiv. relations & seeks to bring them together in a conservative Christ. fellowship. Many Div. belong both to WECF & WCC. No reason to fight each other.

각 지역국가에서 WAF 라고 하는 세계복음연맹 (WVF)은 세계교회협의회와 보수주의 대칭기구입니다. 즉 세계복음연맹에서는 신앙의 순수성에 주요한 관심을 기울이고 있습니다. 다시 말하면 세계교회협의회가 그리스도안에서 모든교파를 밀접하게, 한데 묶으려는 반면 세계복음연맹은 개별적인 관계를 강조하고 기독교인들을 신화적인 보수주의 공동체로 결속시키는데 더욱 주력하고 있습니다. 물론 그 목적은 교회의 분열이나 세계교회협의회에 대항하여 싸우려는 것은 아닙니다. 기독교인중에는 세계복음연맹과 세계교회협의회 회원권을 모두 가지고 있는 사람이 많이 있으며, 세계교회협의회와 세계복음연맹과의 상호분쟁을 조장할만한 구실도 없습니다. [세계교회협의회와 같이 세계복음연맹도 스위스에 그 본부를 두고 있으며 역사적 년륜도 비슷하여 19년이 됩니다. 그 회장은 인도의 침례교 목사 I. Ben Vati 씨이고, 총무는 캐나다의 침례교 목사 Dennis E. Clark 씨입니다.]

ICCC is very different. Whereas WCC & WECF are different in emphasis strategy at least both are positively ecumenical. ICCC is a completely negative ecumenical movement. Claims to unite all true Div. - but only pulls them apart & divides. Its leader - Carl Mc Intyre - rep. U.P. - but split - orthodox PC Bible Pres. Ch. 3rd split.

국제기독교협의회는 매우 이색적인 에큐메니칼 운동체입니다. 세계교회협의회와 세계복음연맹이 그 강조점과 전략에 있어서는 몇가지 다른점이 있다 하더라도 에큐메니칼이라는 점에 있어서는 양자 모두 적극적인 성격을 띄고 있습니다. 그러나 국제기독교협의회는 에큐메니칼운동에 있어서 완전히 소극적입니다. 국제기독교협의회에서도 모든 참된 기독교인을 하나로 결속하는 것이 그 목적이라고 주장은 하지마는 국제기독교협의회는 어디에서나 기독교인이 서로 분산되며, 결국 헤어져 분열되게 합니다. 따라서 국제기독교협의회는 사랑이라기보다 오히려 증오를 보급시킵니다. 국제기독교협의회 지도자 Carl Mc Intyre는 원래 북장로교 소속이었으나 소위 정통 장로교회를 창설하기 위하여 북장로교를 이탈하였으며, 다시 성서장로교회를 설립하기 위하여 정통장로교회를 이탈하고 마침내 세번 재로는 성서장로교회를 둘도 갈라 놓고 말았습니다. 전세계의 5천만 장로교인중 미국의 소수교파로서 그와 함께 남아 있는 교인은 이삼천명에 불과합니다. 국제기독교협의회는 비극은 순수한 정통주의의 옹호자로 자처하는데 있으며, 국제기독교협의회가 나타나기만 하면 진정한 보수주의 교회는 분열 약화되고, 사실상의 자유주의 교회에는 아무런 영향도 미치지 못하게 됩니다.

Out of mld's 50,000,000 Presb. - only few thousand still follow him. The tragedy of ICCC: it poses as champion of orthodoxy, but actually weakens orthodoxy by dividing it - does not affect liberal churches.

11. 다음에는 에큐메니칼 운동의 발전에 대한 비판을 검토해보겠습니다.

창립 20주년을 맞이하는 세계교회협의회는 여러가지 면에서 그 역사상 매우 중대한 전환점을 마련하게 되었습니다.

매우정열적이었던 초창기는 이미 지나갔고 이제는 세계교회협의회가 그 본질과 목적에 대하여 중대한 결단을 내리지 않으면 안되게 되었습니다. 시간관계상 네가지 영역에 걸친 중요한 결정에 관하여만 간단히 검토하겠습니다. 이는 기독교세계의 사대분파인 Roman Catholic 교회, 동방정교회(Eastern Orthodox Church), 자유주의개신교(Liberal P.) 및 보수주의개신교(Conservative P.)와 세계교회협의회가 각각 어떠한 관계를 가지고 있는가 하는 문제입니다.

1. 첫째는 Roman Catholic 과의 관계입니다.

1948년에 세계교회협의회가 창설되었을때 세계교회협의회는 전세계적인교구에서 완고한 세력을 떨치고, 때로는 개신교를 학대하는 Roman Catholic 에 대적하는 개신교의 대응기관으로서 반 Catholic 적인 기구로 간주되었습니다.

동시에 적극적인 면에서 본다면 할지라도 세계교회협의회는 Catholic 에 있어서 Roma 교회에 해당되는 개신교를 위한 Ecumenicity, 즉 기독교의 통합과 협동을 일원화시키는 전세계적이고 비 Roma 적인 초점이 되기를 바랐습니다.

그후 1959년에 교황 요한 23세는 1869년부터 1870년에 걸쳐 개최되었던 제1차 Vatican 공의회 이후 처음으로 제21차 세계공의회를 토마교회에서 소집하여 기독교 세계를 깜짝 놀라게 하였습니다. 제2차 바티칸 공의회는 1962년부터 1965년에 걸쳐 개최되었으며 Roman Catholic 과 개신교의 관계를 완전히 혁신하였습니다. 로마측에 있어서도 개신교는 이 이상 "단죄된 이교도" (condemned heretics)가 아니라 "나누인 형제" (separated brethren)라고 부르게 되었습니다. 제2차 바티칸 공의회에서는 비 카톨릭교인이라 할지라도 "그리스도를 믿고, 정식세례를 받은 사람은 불완전하나마 확실한 영적 교섭을 카톨릭 교회와 함께 나누며, 따라서 기독교인이라는 칭호로 존경을 받을 권리가 있고, 카톨릭 교도들에 의하여 주안에서 참된 형제도 간주된다"고 선언하였습니다.

개신교측에서도 10년전보다 토마와의 합의점을 좀더 광범위하게 발전하였습니다. 이는 특히 복음주의 기독교인에 해당되는 것으로서 그들은 교회에 관한 카톨릭의 교리를 차지하고서는 여러가지 면에 있어 자유주의 개신교보다도 Roman Catholic 과의 배전이 해소된 결과 제네바와 토마, 그리고 세계교회협의회와 바티칸 사이의 접촉이 엄청나게 증가하였습니다.

2차 비공인 공의회에는 개신교의 observer 가 참석하였고, 세계교회협의회 회의의 Uppsala 대회에는 더 많은 Catholic observer 15명이 참가하였습니다. 그들은 방청권은 말할것도 없고 투표권 없는 대표로서 인정을 받았습니다. 그리고 그들은 또한 투표와 같은 박수로 환영을 받았습니다. 이러한 공동협력으로 개신교도층에는 개도리 교회가 세계교회협의회를 통합 지배하여 버리지나 않을까 하는 기우를 하는분도 있습니다. 더구나 Uppsala 대회에서는 세계교회협의회 차기총회는 Roman Catholic 까지 포함한 전 기독교 세계를 포괄하는 전체총회가 되어야 한다는 주장 까지 나왔습니다.

그러나 이러한 염려는 모두 순급한 기우라고 생각합니다. 이론적으로나 정신적으로나 Roman Catholic 교회가 세계교회협의회 회의의 회원자격 요건을 수락할 용의만 있다면 Roman Catholic 교회도 세계교회협의회에 가입하지 못할 이유가 없습니다. 이는 다시 말하면 Roman Catholic 교회가 모든 교회에 대한 그 우월성의 주장을 포기하여야 한다는 것을 의미합니다. 왜냐하면 세계교회협의회에 있어서 모든 교회는 동등한 자격으로 모이는 것입니다. 세계교회협의회 회의 회원교회는 교황이나 주교를 지배자로 인정하지 않기 때문입니다. 로마는 아직도 이러한 고백을 할 용의가 없으며 따라서 세계교회협의회에 가입할 준비가 되어 있지 않습니다.

2. 두째는 동방정교회와의 관계입니다.

동방정교회 (Orthodox Churches)와 세계교회협의회에 대한 관계의 비판은 로마와의 관계에 대한 비판보다 한층 더 타당한 것입니다. 이는 동방정교회의 14교회가 세계교회협의회 회의의 회원이기 때문입니다.

이상스럽게도 이러한 관계에 대한 비판은 대립되는 두 방면으로부터 가하여지고 있습니다. 자유주의자는 동방정교회가 세계교회협의회에 가입하여 세계교회협의회가 신학적으로나 사회적으로나 보수화하였다고 강력한 비판을 하고 있습니다. 동방정교회는 자유주의자에게는 극단적인 보수성을 띄고 있는 Nicaea 신조와 Chalcedon 신조를 모두 인정하고 있습니다. 반면 보수주의자는 동방정교회가 세계교회협의회에 가입함으로써 동방정교회의 신비주의가 세계교회협의회에 유입되고, 소련의 정교회 대표에게 문호를 개방하여 공산주의가 세계교회협의회에 침투할 수 있게 하였다고 비난하고 있습니다.

이러한 두가지 비판에는 사실적인 요소가 있습니다. 세계교회협의회에 가입한 동방정교회의 세력은 세계교회협의회를 장악하고 있던 서방 자유주의 신학자들의 주도권을 분쇄하였습니다.

세계교회협의회는 이제 세계교회를 한층 더 조화있게 대표하는 기관이 되었습니다. 세계교회협의회는 이제 어느 한 종파에 사토잡혀 일방적인 교리를 대표하지는 않게 되었습니다.

이는 신학적 전통인 자유주의를 포기하였음을 의미합니다.

또 소련정교회 (Russian Orthodox Church)가 가입하기 이전의 반공단체적인 성격도 지양하게 되었습니다. 왜냐하면 소련정교회는 어느 정도 공산주의의 통제를 받고 있기 때문입니다. 그러므로 세계교회협의회는 친공주의도 반공주의도 아닙니다. 세계교회협의회는 철의장막의 내외부를 막론하고 예수 그리스도를 구세주로 고백하는 모든 교회를 대표하는 통합적인 기독교 기구입니다.

3. 셋째는 자유주의 개신교와의 관계입니다.

한국에서는 세계교회협의회가 신학적으로 자유주의에 입각하고 있다는 비판을 때때로 듣습니다. 이것이 과거에 있어서의 사실이라 할지라도, 현재는 그렇지 않습니다. 그리고 이와 같이 세계교회협의회는 심격을 바꾸게 한 것은 동방정교회의 영향 때문만은 아닙니다.

세계교회협의회에서 인정하는 유일한 신학교리는 회원자격 요건 (Basis of Membership)에서만 찾아볼 수 있는바 이 교리적 원리는 자유주의에 정반대되는 것입니다. 즉 이 교리적 원리의 내용은 정통주의, 복음주의, 그리스도 중심, 삼위 일체, 그리고 성서적인 것입니다. 이와같은 교리적원리의 역사적 발전을 보면 세계교회협의회는 신학적으로 자유주의 화되느니 보다는 보수주의화 하고 있음을 지적할 수 있습니다.

1948년 세계교회협의회가 Amsterdam에서 창립되었을때 회원 자격요건을 규정할, 교리적 선언이 공포되었습니다. 교리적 선언에 의하면 교회가 회원으로 가입하기 위하여는 "우리주 예수 그리스도를 하나님과 구세주로 인정할것"만이 요청되었습니다. 그후 수년동안 세계교회협의회는 좀 더 명료한 선언이 필요하다는 복음주의 신학자들의 주장에 귀를 기울이지 않았읍니다. 그러던중 1960년에 이르러 에큐메니칼운동의 복음주의자들의 주장이 관철되어 회원자격 요건에 세가지의 중요한 변화가 일어났읍니다. (1) "인정" (accept) 이라는 말 대신에 좀 더 담호한 "고백" (confess)이란 용어를 사용하였으며, (2) "성서에 의하여" (according to the Scriptures) 라는 문구를 첨가함으로써 "회원자격 요건의 기초" (basis of basis)로서 성경의 권위를 인정하였고, (3) 회원자격 요건으로서의 삼위일체적인 특성은 "하나이신 하나님 즉 성부, 성자, 성신" (the one God, Father, Son and Holy Spirit) 이라는 공식은 도입하여 그 내용을 명백히 하였습니다.

Relations with Liberal
Protestantism.
One of our common
criticism of WCC (in
Korea) - it's thoroughly
liberal.

이 신조는 자유주의자의 패배를 의미하는 것입니다. 그리하여 그 기본교리의 내용은 다음과 같은 표현으로 변경되었습니다. 즉 "세계교회협의회는 주 예수 그리스도를 성서에 의하여 하나님과 구세주로 고백하고, 그러므로서 하나이신 하나님 즉 성부, 성자, 성신의 영광을 위한 교회의 공동직분을 수행하기 위하여 노력 하는 교회의 모임이다"로 되었습니다.

4. 넷째는 보수주의 개신교와의 관계입니다.

위에 말씀드린것을 이유로 세계교회협의회가 신학적인 입장에 있어서 완전히 보수주의적이거나 복음주의적인 견해를 취하게 되었다고 주장한다면 이는 어리석은 일입니다. 세계교회협의회는 자유주의적이거나 보수주의적이거나간에 여러가지 다양한 교회를 광범위하게 대표하는 협의 기구입니다. 그러나 세계교회협의회가 좀 더 보수주의적인 경향이 있으며, 또 사실상 보수주의적인 회원교회를 가입시키기 위하여 활동하고 있습니다.

세계교회협의회는 매우 중대한 기관인 중앙위원회는 백명의 회원으로 구성되어 있습니다. 그 종파적인 관념성으로 보면 세계교회협의회는 신학적인 다양성을 알 수 있습니다. 즉 중앙위원회는 75명의 개신교와 17명의 동방정교회가 대표를 두고 있습니다. 그리고 75명의 개신교 대표중에는 Lutheran 교가 16명, 장로교가 15명, 성공회가 12명, 감리교가 11명, 연합교회가 10명, 침례교가 5명, 조합교회가 4명, 그리고 기타 교파가 한, 두명으로 구성되어 있습니다. 또 세계교회협의회는 총무는 여러분이 잘 아시는대로 연합장로교인입니다.

그러나 신학적이고 종파적인 분포양상이 광범위하고 다양하지만 세계교회협의회는 보수적인 경향으로 흘러가는 경향이 있습니다. 세계교회협의회는 보수적인 회원교회를 가입시키기 위하여 적극적으로 활동하고 있습니다. 1961년 New Delhi 에서 열린 제3차 총회에서 2개의 오순절교회가 세계교회협의회에 가입하여 대환영을 받았습니다. 세계교회협의회와 보수주의자간에 대화를 강조하는 지도적 인물중에 한분은 제가 속하고 있는 외국선교위원회의 총무 (General Secretary) John Coventry Smith 박사로서 Smith 박사는 세계교회협의회에서 새로이 선출된 6명의 총재경 한분으로 선택되어 그와같은 보수적 경향은 한층 더 강화되었다고 할 수 있습니다.

제 생각으로는 Uppsala 대회를 계기로 나타나고 있는 이상한 사실도인하여 세계교회협의회는 그 전망이 밝아온다고 봅니다.

우리는 "침묵"에 태양이 떠
오르는 나라 "도서"를 믿는다. 밤 열시에도 낮과 같이 밝은
날씨이며 새벽 두시 반에는 햇빛이 찬란하게 빛난다고 합니다.
그러므로 밝은 태양은 세계교회협의회와 함께 빛나고 있는 것
입니다. 세계교회협의회와 그 목적에 관하여 생각
하여 보면 아직도 어두운 그림자와 의심은 남아 있습니다.
그러나 광명한 빛이 점차 빛나고 있는 것도 사실입니다.
그러므로 세계교회협의회가 복음주의 기초 위에 튼튼히 서고
강력하고 헌신적인 복음주의 교회가 우리의 주시요, 구세주
이신 예수 그리스도를 위하여 세계교회협의회와 적극적인
주도권을 유지해 나가도록 우리는 기도해야 하겠습니다.

TODAY

THE ECUMENICAL MOVEMENT, 1968

¹⁹⁶⁸ This summer's meeting of the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, has aroused new interest in the continuing progress of the ecumenical movement, but has also raised some interesting questions about its future. In this hour we shall have time for only a very brief survey, so I suggest that we look first at some of the significant signs of progress in the movement, and, secondly, that we then consider some of the questions that concerned Christians are asking today about the nature and purpose of the ecumenical movement.

I. The Progress of the Movement.

1. Its Growth. 1968 is the twentieth anniversary year of the World Council of Churches. Twenty years is a very short time compared to the 2000 years of history claimed by the world's largest ecumenical Christian body, the Roman Catholic Church. Yet in twenty short years the World Council of Churches has already successfully challenged its older rival's claim to be the only world-wide representative of the Christian faith. Today Protestantism is as global as Roman Catholicism, and has its worldwide structure centered in Geneva, as Catholicism has at Rome.

In 1948, at the first Assembly of the World Council of Churches, delegates gathered from 147 ~~countries~~ churches, representing a membership of 150,000,000. Now, twenty years later W.C.C. membership has climbed to 242 churches, representing 300,000,000 Christians. This is a figure which is now beginning to approach the 500,000,000 mark claimed by the Roman Catholics.

2. Its Wide Representation. More important than mere numbers, is the increasingly broad representation of the World Council of Churches. The Uppsala Assembly has been called "the most widely representative meeting of Christian Churches in over 900 years". Geographically, theologically and denominationally it has become the most broadly inclusive organization of Christian churches in the world.

The key-note speech at Uppsala was given by a Christian from Asia, Dr. D. T. Niles, the president of the Methodist Church in Ceylon. On the platform was a Lutheran king, Gustav the Sixth of Sweden, and a Presbyterian president, Kenneth Kaunda, the head of the Republic of Zambia in Africa. The richly robed procession into the cathedral was led by two Archbishops, one an Anglican, and the other Greek Orthodox.

Of the 750 voting delegates, 260 were from Africa, Asia and Latin America. No longer is the World Council of Churches a Western Christian organization. Nor is it any longer exclusively Protestant. The largest single bloc of voting delegates was the 140-man representation from the Eastern Orthodox churches. Even the iron curtain countries of the communist world were represented. There were 35 delegates from Russia. All in all, eighty different countries were represented, and except in the more isolated countries, the W.C.C.-related churches are the major voices of the Christian faith outside the fold of Roman Catholicism.

3. Minority Ecumenical Movements. Partly as a result of the success of the World Council of Churches, other ecumenical organizations have sprung up among some of the minority churches in Protestantism. It is interesting to compare the World Council of Churches with these. The two most important

K11-511A

1971-263
400,000,000
1975-286
400,000,000

The World Council of Churches is by far the largest Protestant ecumenical organization. At the national level in various countries it is represented by National Christian Councils, and in Asia has a regional organization, the East Asia Christian Council (EACC). A second smaller movement is organized at the world level as the World Evangelical Fellowship (WEF), and at the national level as the National Association of Evangelicals (NAE). The third and smallest operates internationally as the International Council of Christian Churches (ICCC), and at the national level in the USA calls itself the American Council of Christian Churches.

Something of the relative size of these three movements can be seen from the following statistical chart:

<u>Name</u>	<u>USA Membership</u>	<u>World Membership</u>
W.C.C.	45,000,000	300,000,000
W.E.F. (NAE)	1,750,000	2,500,000
I.C.C.C.	250,000	?

But more important than numbers and statistics is the attitude and purpose of these three groups.

The World Council of Churches is "a fellowship of churches which accept Jesus Christ as God and Saviour". Membership in the WCC is open to any church which acknowledges the deity of Jesus Christ. Like John Calvin, the WCC is concerned with the peace and unity of the Church which is the Body of Christ. It believes that when Protestants who believe in Jesus Christ as God and Saviour stop to fight each other about less important things they are helping the devil more than they help the Church, and make it much harder for non-Christians to believe in Christ.

The World Evangelical Fellowship (locally the N.A.E.) is a conservative counterpart of the W.C.C. Its major concern is the purity of the faith. Whereas the W.C.C. tries to bring whole denominations more closely together in Christ, the W.E.F. stresses individual relationships and concentrates more on bringing Christians together in a theologically conservative fellowship. Its purpose is not to split churches and fight against the W.C.C. Many Christians belong both to the W.E.F. and the W.C.C., and there is no good reason for those who support the W.E.F. and those who support the World Council to fight each other. Like the W.C.C., the W.E.F. now has its headquarters in Switzerland, and it is almost as old as the W.C.C.--that is, sixteen years. Its new president is an Indian, the Rev. I. Ben Wati, a Baptist, and its General Secretary is also a Baptist, the Rev. Dennis E. Clark, from Canada.

The International Council of Christian Churches (ICCC) is a very different kind of ecumenical movement. Whereas the W.C.C. and the W.E.F. may differ in emphasis and strategy, at least they both are positively ecumenical. But the ICCC is a completely negative ecumenical movement. It claims that its purpose is to unite all true Christians together, but wherever it goes it only pulls Christians farther apart and divides them. It spreads hate, not love. Its leader, the Rev. Carl McIntyre was originally a Northern Presbyterian, but split off from them to help found the Orthodox Presbyterian Church; then he split from the Orthodox Presbyterian Church to found the Bible Presbyterian Church; then he split still a third time and divided the Bible Presbyterian Church in two. Out of all the world's 50,000,000 Presbyterians he can find not more than two or three thousand who still stay with his tiny denomination in America. The tragedy of the ICCC is that it poses as the great champion of orthodoxy, but wherever it goes it weakens the really conservative churches by splitting them, and never has the slightest effect on churches that are actually liberal.

II. Critical Areas of Development in the Ecumenical Movement.

In many ways this twentieth anniversary of the founding of the World Council of Churches marks a critical turning point in its history. The first period of enthusiasm in its ~~founding~~ birth is past, and it must make some important decisions about its nature and purpose. Time will permit only a brief discussion of four important areas of decision. What will be its relations with these four major segments of Christendom: 1. The Roman Catholic Church; 2. The Eastern Orthodox Churches; 3. Liberal Protestantism; and 4. Conservative Protestantism?

1. Relations with Roman Catholicism. When the W.C.C. was organized in 1948 many considered it to be an anti-Catholic, Protestant answer to the intolerant power of world-wide Roman Catholicism, which in many areas of the world was persecuting Protestants. At the same time, and more positively, it was hoped that ecumenicity could become for Protestants what catholicism meant to the Roman Church--that is, a universal, non-Roman focus of unity and Christian cooperation.

Then, in 1959 ~~Pope~~ Pope John XXIII startled the Christian world with a call to the Roman Church for its 21st Ecumenical Council, the first since Vatican I in 1869-70. Vatican II met in Rome from 1962 to 1965 and has completely revolutionized Roman Catholic--Protestant relations. On the Roman side, Protestants are no longer called "condemned heretics" and heathen, but "separated brethren." Vatican II declared that non-Catholics "who believe in Christ and have been properly baptized are brought into a certain, though imperfect communion with the Catholic Church", and that "they therefore have a right to be honored by the title of Christian, and are properly regarded as brothers in the Lord by the sons of the Catholic Church" (Vatican II Documents, p. 345)

Protestants, for their part, have suddenly discovered far wider areas of agreement with Rome than would have been thought possible ten years ago. This is particularly true of evangelical Christians who have found that apart from the Catholic doctrine of the church, they are in many ways closer doctrinally to Roman Catholics than to liberal Protestants.

One result of this thaw in the cold war between Catholics and non-Catholics, has been a tremendous increase in contacts between Geneva and Rome, between the World Council of Churches and the Vatican. There were Protestant observers at the Vatican II ~~Conference~~ Council. At the Uppsala meeting of the W.C.C. there were even more Catholic observers--fifteen of them, accredited not only as observers but as non-voting delegates.* This kind of collaboration has raised the fear among some Protestants that the Catholic Church is about to join and dominate the World Council. There have even been suggestions made at Uppsala that the next meeting of the W.C.C. should be a General Council for all Christendom, including Roman Catholics.

Such fears, I feel, are premature. Theoretically and spiritually, there is no reason why the Roman Catholic Church should not be admitted to the World Council of Churches, but only if it would be willing to accept the terms of such membership. This would mean that it would have to abandon its claim to supremacy over all the other churches. For in the W.C.C. all churches meet as equals. They acknowledge no Pope or Patriarch as Head. Jesus Christ is the only Head of the Church, say the churches in the W.C.C. Rome is not yet ready to make that confession, and is therefore not yet ready for membership in the World Council of Churches.

2. Relations with Eastern Orthodoxy. Criticisms of the W.C.C. which center about its relations with the Orthodox Churches are far more valid than those pertaining to its relations with Rome, for the Orthodox Churches--all fourteen of them--are actual members of the World Council.

* They were welcomed with thunderous applause.

Curiously, criticisms of this relationship come from two opposite directions. Liberals have strongly criticized Orthodox membership in the WCC because it has made that body theologically and socially more conservative. The Orthodox Churches accept both the Nicene and Chalcedonian Creeds which are too conservative for liberals. But at the same time, conservatives criticize Orthodox membership in the W.C.C. for bringing Orthodox mysticism into the Council, and for opening the W.C.C. to possible communist infiltration through the strong Russian Orthodox Church delegation.

There is an element of truth in both criticisms. Eastern Orthodox strength in the Council has destroyed the hegemony of liberal Western theologians who had controlled the W.C.C. That body is now a much more representative, balanced organization of the world's churches. It can no longer be captured by any one, single ecclesiastical viewpoint. This means it is no longer traditionally liberal in theology. But it also means that it is no longer as anti-communist as it may have been before the Russian Orthodox Church joined it, for that church is still to some extent communist controlled. The W.C.C., therefore, is neither pro-communist nor anti-communist. It is an inclusive Christian body representing all churches, whether inside or outside the iron curtain, which confess Jesus Christ as Lord and Saviour.

3. Relations with Liberal Protestantism. One of the most common criticisms heard in Korea against the World Council of Churches is that it is theologically liberal. If that was ever true, it is not true now, and it is not alone the influence of the Orthodox Churches which has changed the picture.

The only official theology which the WCC has is its Basis of Membership, and this creedal basis is the very opposite of liberal. It is orthodox, evangelical, Christ-centered, trinitarian and Biblical. Moreover, the historical development of this creedal Basis seems to indicate that the WCC is steadily growing more and more conservative rather than liberal theologically.

In 1948 when the WCC was founded at Amsterdam it adopted a very minimal creedal statement as its basis of membership. All member churches were required to "accept Jesus Christ as God and Saviour". For a number of years the WCC refused to listen to evangelical theologians who asked for a more explicit statement. At last, in 1960 the voice of the evangelical wing of the ecumenical movement was heard and four important changes were made in the original Basis. (1) The word 'confess' was substituted for 'accept' as being more decisive. (2) The definite and exclusive article 'the' replaced the vague 'our' before 'Lord Jesus Christ. (3) The authority of the Bible was recognized as the 'basis of the Basis' by the addition of the phrase 'according to the Scriptures'. And (4) the Trinitarian character of the Basis was clarified by the introduction of the formula 'the one God, Father, Son and Holy Spirit'. The new creed is a defeat for the liberals. It reads: "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and therefore seek to fulfill their common calling to the glory of the one God, Father, Son and Holy Spirit."

4. Relationship with Conservative Protestantism. It would be foolish to try to claim that the W.C.C. is now completely conservative and evangelical in its theological position, however. It is a very widely representative Council of many different kinds of churches, some liberal and some conservative. ~~But because the trend seems to be in the direction of a more conservative position, the W.C.C. is actively seeking more conservative churches for membership.~~

some conservative. The very important Central Committee of the W.C.C. is composed of one hundred members. Their denominational affiliation gives some clue to the diverse theological pattern of the organization. There are 75 Protestants and 17 Orthodox churchmen on the Committee. Of the 75 Protestants, 16 are Lutheran, 15 are Presbyterian, 12 Anglican, 11 Methodist, 10 from United Churches, 5 Baptists, 4 Congregational, and one or two others. The General Secretary, as you all know, is a United Presbyterian.

But though the theological and denominational pattern is very broad and diverse, the trend seems to be in the direction of a more conservative position. The W.C.C. is actively seeking more conservative churches for membership. At the Third Assembly in New Delhi in 1961 the first two Pentecostal churches to join the W.C.C. were welcomed into the body. One of the leaders in urging more dialogue between the W.C.C. and conservatives has been Dr. John Coventry Smith, the General Secretary of my own Board of Foreign Missions (COEMAR), and this emphasis was further reenforced ~~just last week~~ when he was elected one of the six new Presidents of the World Council of Churches.

I believe there is a bright future for the W.C.C. which is perhaps symbolized by a curious fact concerning the meetings at Uppsala. There is hardly any darkness there at all. Sweden, as you know, is the "land of the midnight sun". Dr. Smith wrote me that it is still bright as day at 10 p.m., and the sun is shining brightly again at 2:30 in the morning. So it is with the W.C.C. There are still shadows and questions about its nature and purpose. But the light is steadily increasing. Let us pray that it will stand firm on its evangelical basis, and that strong, committed evangelical churches will be found willing to take a more active share in its leadership, for our Lord and Saviour Jesus Christ.

-- Samuel Hugh Moffett
Seoul, Korea
Aug. 1, 1968

SYRIAN ORTHODOX CHURCH, Malabar, India.

Its administrative head is the Catholicos. But for many years it acknowledged the Patriarch of Antioch as its spiritual head. Result: polarization between Catholicos and Patriarchate groups, and years of litigation.

1980 Court decision, by Kerala High Court, delivered by Justice T. Chandrasekhari, a Hindu, who observed, "I am not a little surprised as to why the dispute could not be settled by the leader of the community. But probably the old wounds are too deep... The fate of a thousand churches is to be settled by the adjudication..."

The judgement: ① The establishment of the Catholicos had not depowered the Patriarch of Antioch of the general power of spiritual jurisdiction over the church.

② The followers of the Catholicos group had de facto established an autocephalous church, independent of the Antiochan See, and in so doing had not become apostate.

③ Dioceses, parish churches and other institutions are autonomous units as far as governance and administration of temporalities are concerned.

- CCA News (Singapore), Christian Conf. of Asia. Vol. 15, No. 9 (Sep. 15, 1980)



MISSION TODAY

21세기 선교의 상황

현대 선교사업.

You who are concerned about mission, I want to do research, I know first hand to know the direction the most winning moment is taking
Two points today. ① Western mission, ② Asian mission situation.

여러분들은 앞으로 선교사업이 관심을 갖이고 연구하기위해서
선리 현대 선교사업의 동향을 알기를 원하는 줄 압니다.

나는 오늘 간단하게 두가지로 나누워서 서방교회 선교사업과 아시아의 선교현황을 말씀하겠습니다.

Approaching situation as it is, you see
studies the great, still western church sends more than half of missionaries.

오늘날에 선교사업에 대한 사안을 그대로 평가하면 피선교지역이
자랑스러운 교회들이 많이 있으나 세계선교를 위한 책임이 과반 이상을
아직까지도 서방교회가 선교사를 옛날 ~~처럼~~ 그대로 파송하고 있습니다.

200 yrs ago, Wm. Carey
asked where needs was more: -
saw half world in un-Christianity
Carey's "Enquiry into Obligation of Christians to remove heathenism
did more than anything else to arouse missionary zeal.
His statistics:

이백년전 현대 선교운동의 시조인. 윌리엄 캐리 선교사에게
한 쪽은 기독교인이 있고 한 쪽은 비기독교인이 있다고 하였습니다.
윌리엄 캐리는 "기독교인들의 의무에 대한 탐구" 라는 책을
썼는데 그 책 내용에 중요한 점을 보면 19세기의 선교 교회들로
하여금 선교 열을 불리 이르기 제하였습니다.

그는 지적하기를:

세계의 인구는 약 731,000,000 명이 있으나.

World pop.

기독교인 수효는 약 174,000,000 명이 있습니다.

Christian pop.

기독교중에 제일 큰 3가지 ~~종파~~ 종파를 보면.

1. 로마 카톨릭 100,000,000.

R.C.

2. 신교파 44,000,000.

Protestant

3. 그리스 정교 30,000,000. 이 있습니다.

Orthodox

25% (n/4) Christian.

이상이 동계를 보면 기독교인 수효는 세계인구에 24 퍼센트 정도로서
약 사분일에 해당하는 것입니다.

그 중에서도 유감된 일은 기독교인들은 세계에 한쪽에만
 모여 살고 있습니다. 즉 유럽과 북아메리카에만 ^{concentrated} 살고
 하여 살고 있고 다른 곳에 대해서는 아무런 관심도 보이지
 아니하였습니다.

Wise yet - unwise kno.
 were all in 1/2 of world west
 and uninterested about rest

그러나 1960 년도에 ^{Dele} ^{Brunn} 레일 부르셔 박사의 조사작성한 통계를 보면
 세계 인구는 2,895,545,000 명
 기독교인은 872,410,000 명으로 약 30 퍼센트이다.
 로마 가톨릭 509,350,000 명
 신교인수 238,500,000 명
 히라프 정교 139,470,000 명으로 나타났습니다.

But cf. 1960 statistics
 world pop.
 Christians
 R.C.
 Protestant
 Orthodox.

각 대륙별로 통계상황을 보면.

Analyzed by continents, as follows: 1976 statistics

Asia - 아시아와 태평양

인구	2,352,700,000	
기독교인	1,668,945,000 명	3.7%
	87,683,000	
	63,672,000 명	3.7 퍼센트가 신자입니다.
로마 가톨릭	45,285,000	5.2%
신교인	35,414,000 명 (교인수가 55%)	46%
히라프 정교	40,617,000	2%
	1,781,000	4%
	2,500,000 명	

Africa 아프리카

인구	413,000,000	
기독교인	231,585,000 명	25%
	101,144,000	(17%가 기독교인입니다)
로마 가톨릭	32,314,500	32%
신교인	19,650,000 명	48%
히라프 정교	52,367,000	39%
	15,870,000 명	16%
	16,442,000	13%
	5,500,000 명	

Latin America.

라틴 아메리카.

인구	267,000,000 185,460,000명.	
기독교인	224,000,000 143,619,000명.	84% (94% 기독교인입니다.)
카톨릭	213,000,000 167,000,000명	95% 96%
신교인	11,000,000 6,600,000명.	5% 4%
회교	55,000	

Europe

유럽과 시베리아

인구	667,300,000 615,500,000명.	
기독교인	354,894,000 472,000,000명.	53% (82% 기독교인입니다)
카톨릭	174,141,000 241,000,000명	49% 51%
신교인	116,800,000 102,000,000명	33% 22%
회교	63,900,000 129,000,000명.	18% 27%

North America

북 아메리카

인구	297,000,000 194,000,000명.	
기독교인	179,000,000 136,100,000명	60% (70% 가신자입니다)
카톨릭	65,239,000 46,334,508명	30% 34%
신교인	148,960,000 86,581,000명	69% 64%
회교	2,770,000명	2%

1979 statistics

Whereas in 1800, worlds

1800년대에는 세계에 기독교인들이 모두 서방지역에 있어
지만 1960년대의 통계수치는 놀랄만한 변화를 보여줍니다.
아시아와 아프리카 지역에도 189,000,000
104,000,000명의 기독교인들이
있습니다. 이 수치는 윌리엄 캐리 시대의 전 세계에 있었던
기독교인들의, 60% 가 되는 수효입니다.

그러나 여전히 1960년대에 있어서도 세계에 기독교인들의 절반
이상이 유럽에 살고 있습니다. 세계 기독교인의 수효는 954,766,000
이었는데 472,000,000명이 유럽에 살고 있는 신자입니다.

1979년 472,000,000명

기독교인 수효

was were all in West, 1960 shows startling change!

Asia + Africa alone have

over 100 million - i.e. 60% as many

as whole world in Carey's time

but still more than 1/2

1960 was in Europe. 4

world's 872,000,000 472 m. in Europe.

3d N America: East + N. W. have

58 m. of which 60% in Europe 1979

유럽의 기독교인의 수효에 북미에 있는 기독교인을 추가하면
 그 총량은 한층더 서양쪽으로 기울어지게 됩니다.
 아시아와 아프리카에 기독교인들은 104,000,000 명이 지나지
 않으나 유럽에 북미를 합하면 534,000,000 명이 된다. 그러므로
 세계에 기독교인들의 대다수가 아직도 서구인들입니다.

add
 Add. N. America, balance
 sums even more to West
 534 m.
 Eur. + N.A. 608 m.
 Asia + Africa 104 m

A - Oct, 20

우리는 최근에 통계에서 또 다른 중요한 사실을 발견하게 된다.

More recent statistics reveal
 2nd important fact.

세계에서 유럽을 제외하면 북신자들의 대부분을 소유하고
 있을 발견합니다. 또한 인구 성장률도 제일 높음으로
 북신자의 비율도 급속히 증가하고 있습니다.
 북신자의 증가에 대부분이 아시아와 아프리카에서 일어
 나는것을 ^{high} 출력 신학교에 있는 ^{high} 월드 ^{number} 원터 백사의
 제시하는 도표로 더욱 분명히 알수가 있습니다.

Non-western world not
 only has most of world's non-Chr.
 but also greatest pop. growth
 Number of non Chr. increasing
 alarmingly - most of the increase
 in Africa + Asia

[Enc. Brit. 1978 statistics in red]

사주

유럽	북아메리카	러시아	라틴아메리카	서구비기독교인 전체	10년동안 비기독교인 증가
(360,000,000) 400,000,000명	180,000,000 200,000,000명	50,000,000명 220,000,000명	220,000,000명	250,000,000명	20,000,000명
유럽 기독교인수 (Europe Chr.)	북아메리카 기독교인 수효 (N. America Chr.)	러시아 기독교인 (Russian Chr.)	라틴아메리카 기독교인수 (L. American Chr.)	서구 비기독교인수 (Non-Chr. Westerners)	↑ 10 yr. increase of non-Chr.

아프리카

100,000,000명 100,000,000 African Chr.	250,000,000명 비기독교인수	75,000,000 - increase of African non-Chr. in ten yrs	115,000,000 - 10년동안 비기독교인 증가 수효
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[1978. chart by R. Winter]

ASIA

아시아.

88,000,000
70,000,000명
기독교인 수효.
(Assum. Yrs)

2,150,000,000명

불신자 수효.
(Assum. Non-Yrs)

650,000,000명
10년동안 불신자 증가한
수효.

(increase of non-Yrs in Asia
in ten years)

9-12

5. A third fact: the center of missionary activity has shifted from Europe to N. America. 중심지가 유럽에서 북미로 옮겨 갔다는 것입니다.

Below weight of mission in Europe Europe has again become a mission field. 선교비중이 균형이 유럽에서 유지하지 못하고 도리어 선교유머가 되어야 할 처지에 이른 것입니다.

France, once "eldest daughter of the Church", now only 10% believes. 예를 들어 보면 불란서는 "로마카톨릭 교회의 딸"이라고까지 하였으나 그러나 오늘날 불란서 사람의 10퍼센트 미만이 이슬람에 신자 생활을 하고 있습니다.

Britain (incl. Scotland) 78% claim ch. membership, only 10% attend services. 또한 영국을 본드라도 스코트랜드를 포함한 영국 국민의 78퍼센트가 교인이라고 주장하나 내가 지난해 영국에 갔을 때에 겨우 10퍼센트의 사람이 규례적으로 교회에 출석하는 사실을 발견하고 놀랐습니다. 스코트랜드를 포함하지 않은 전 영국에 360개 미만이 장로교회가 있는데 이것은 사실에 있는 교회수효 보다 적은 것입니다.

than city of Lond

현대 외국 선교운동은 처음 유럽에서 시작하였고, 또한 선교의 위대한 세기인 19세기에 있어서 다른 어떤 나라보다도 로마카톨릭 선교사들이 불란드 나라로부터 갔습니다.

Foreign modern missions began in Europe. 19th c, more R.C. missionaries went from France than any other country. But balance has shifted.

그러나 이제는 선교사 파송이 비중이 유럽에서 북미로 옮겨지게 되었습니다.

제2차 세계대전 전까지만 해도 선교 교회안에서 유럽과 북미로 부터 파송된 선교사 수효는 거의 같았습니다. 그러나 1951년을 계기로 하여 선교의 선교사 파송에 추세는 유럽에서부터 북미로 옮겨져 갔습니다.

1945 W.W.II, missionaries lessened for shift, and of from USA & Europe about equal. W.W.II, USA decreased the by 1951, below shifted to N Am world, 15,000 of 28,000 were from N America - a little more than half

신교

1951년 전세계의 신교사 수효는 28,000명 중 반수가 약간 넘는 15,000명의 선교사들이 북미로부터 파송되었습니다.

그러나 1968 년에 가서는 북미에서만 신교 선교사를 32,000명 외국에 파송하였습니다. 1972년에, 56,900.

By 1968, N Am sent 32,000; 1975, 56,950. To put it another way, 1/2 of world's missionary outreach, sponsored by churches of W Am by Britain + Austr, 1/3 by continental Europe. By 1975 the W A percentage was 65-70%.

즉 전세계에 파송한 신교 선교사 중 이들의 일이 북미교회에 의하여 후원을 받았으며 그중 절반의 수가 영국과 호주교회에 의하여 후원을 받았고, 그리고 절반의 일이 유럽 대륙의 교회들에 의하여 후원을 받았읍니다. 1975년에는, 신교 선교사 중 65% 이상 북미에서 왔읍니다.

Largest Concentration of
Christians in Asia

Asia Total: 79,494,788 (1970)
(incl. SW Asia)

- 1. Philippines 41,443,000 ¹⁹⁷⁰
- 2. India 18,500,000 (1980)
14,200,000
- 3. Indonesia 10,679,474 (1970)
6,500,000 (1980)
- 4. Korea, S. 4,054,165
- 5. Vietnam (S+M) 3,064,000
- 6. Papua New Guinea 1,984,201
- 7. Japan 1,091,742
- 8. Sri Lanka 986,611
- 9. Burma 923,000
- 10. Pakistan 893,500
- 11. Taiwan 800,000
- 12. Malaysia 606,000
- 13. Hong Kong 432,371

- 1. Philippines
- 2. India 18,500,000 (2.9%) 1980.

Largest Concentration of
Protestants in Asia

Total: 22,633,472

- 1. Indonesia 8,104,000
- 2. India 7,000,000
5,100,000
- 3. Korea, S. 3,214,454
- 4. Philippines 1,443,000
- 5. Papua N. Gu. 1,312,752
- 6. Japan 722,742
- 7. Burma 671,000
- 8. Pakistan 533,500
- 9. Taiwan 490,000
- 10. Malaysia 247,000

APPENDIX C

CHRISTIAN POPULATIONS OF ASIA

	Total Population in Millions*	Annual Rate of Population Growth	No. of Protestants†	No. of Catholics	Christian Percentage of Total Population	Total no. of Christians
ASIA (excluding SW Asia)	2,167	2.1	22,633,472	56,861,316	.0367	79,494,788
MIDDLE SOUTH ASIA						
1. Afghanistan	19.3	2.5	Possibly less than ten			
2. Bangladesh	73.7	1.7	135,000	110,000	.003	245,000
3. Bhutan	1.2	2.3	200(?)			200
4. India	613.12	2.4	5,100,000 -1,400,000 Syrian Christians	7,700,000	.026 (1971)	11,800,000 400,000 14,200,000
5. Maldiv Islands	0.1	2.0	Possibly less than fifty			50
6. Nepal	12.6	2.2	450(?) 1973			450
7. Pakistan	70.6	3.1	533,500	360,000	.013+ (1973)	893,500
8. Sikkim	0.2	2.0	1,500		.0075 (1970)	1,500
9. Sri Lanka (Ceylon)	14.0	2.2	103,500	883,111	.076 (1971)	986,611
SOUTHEAST ASIA	324	2.7				
10. Burma	29.8	2.3	671,000	252,000	.03	923,000
11. Brunei	.145		860	3,440		4,300
12. Indonesia	136	2.6	8,104,000	2,575,474	.09 (1971)	10,679,474
13. Khmer Republic (Cambodia)	8.1	3.0	5,000 (1975)	20,000(?)	.003 (1975)	25,000
14. Laos	3.3	2.2	10,000	32,000	.014 (1970)	42,000
15. Malaysia	12.1	2.9	247,000	359,000	.05 (1972)	606,000
East Malaysia			197,000	171,000	.195	
West Malaysia			50,000	188,000	.019	
16. Philippines	44.4	3.3	1,443,000	40,000,000(?)	.033 Protestant (1970)‡	41,443,000
17. Singapore	2.2	1.6	160,000	80,000+	.078 (1973)	240,000
18. Thailand	42.1	3.3	38,000	167,194	.005 (1972)	205,194
19. Vietnam, North (Dem. Rep. of)	23.8	2.4	10,000 (est.)	1,000,000 (1975)		1,010,000
20. Vietnam, South	19.7	1.8	154,000	1,900,000	.108 (1972)	2,054,000
East Asia	1,006	1.6	?	?		?
21. China (People's Rep. of) Tibet	799.3	1.7	?	?		100
			50-100 on the outside borders (1970)			
22. Hong Kong	4.5	2.4	179,434	252,937	.05 (1972)	432,371
23. Japan	107.3	1.2	722,742 (24,000 Orthodox)	345,000	.01 (1972)	1,067,742 24,000 1,091,742
24. Korea, North (Dem. People's Rep. of)	15.9	2.6	?	?		?
25. Korea, South (Rep. of)	33.9	2.0	3,214,454	839,711	.123 (incl. sects, 1970-71)	4,054,165
26. Mongolia	1.4	3.0	Perhaps not one family (?)			
27. Taiwan (Rep. of China)	16.0	1.9	490,000	310,000	.057 (1973?)	800,000
OTHER						
28. Papua New Guinea	2.7	2.4	1,312,752	671,449	.932 (1966)	1,984,201
29. Overseas Chinese (Scattered in Asia, excl. China, Taiwan)	15		500,000	400,000	.06 (1971, est.)	900,000

*Statistics from the 1975 World Population Data Sheet (Washington, D.C.: Population Reference Bureau).

†These totals were compiled from the studies and statistical surveys made for this volume and are probably more accurate than the usual generalities.—Ed.

‡Aglipayan Christians, a split from the Roman Catholic Church, possibly number between one and two million.

Abeel, D;
Adriani, I
Afghanist:
Christie
dilaram
nation
nationa
Aglipay, C
Aglipayan
Allen, Ho
Anderson,
Anderson,
Anglicans
Banglat
Brunei,
Burma,
India, 2
Malaysi
Sri-Lan
Animism,
tia
art
Arabian-I
Asia, 17-5
Christia
commu
culture
evangel
evangel
evangel
future
Nestoria
religion:
spiritual
statistic
Audetat, I
Ballagh, J.
Banglades
Christia
nation-a
national
See also
Baptists
Burma,
India, 2
Papua-N
Philippit
Thailand
Basel Miss
India, 2
Malaysia
Bhutan, 85
Christian
nation a
national-

Largest churches in Asia.

1968년 통계에 나타난 아시아에서 제일 큰 교파 별로 보면.

1. 필리핀 동로교회. 세례교인.	1,600,000명 교인총수	2,050,000명
2. 남인디아 성공회.	413,299명	1,170,000명
3. 인도네시아 바락신교회.	46,059명	1,000,000명
4. 인도네시아 라인강 독일장로교회.	300,000명	886,908명
5. 중국 그리스도교회.	(?)	700,000명
6. 인디아 동북 장로교회.	173,640명	680,000명
7. 인도네시아 티몰 장로교회.	650,000명	650,000명
8. 버마 장로교회.	222,693명	400,000명
9. 인도 남아시아 감리교회.	155,819명	571,686명
10. 한국 (홍남) 장로교회.	108,565명	530,709명
11. 한국 (함동) 장로교회.	125,000명	508,522명

Largest churches in world.

세계의 제일 큰 교파 별로 보면 (1968년도)

1. 필리핀 동로교회. 세례교인.	1,600,000명 교인총수	2,050,000명
2. 부라질의 하나님의 은혜교회.	1,400,000명	1,700,000명
3. 유간라의 성공회.	200,000명	1,500,000명
4. 남인디아 성공회.	413,299명	1,070,000명
5. 인도네시아 바락신교회.	46,059명	1,000,000명
6. 인도네시아 라인강 독일선교회.	300,000명	886,908명
7. 서아프리카 나이지리아 성공회.	173,900명	857,600명
8. 동아아프리카 알라위 장로교회.	266,000명	853,200명
9. 부라질 북유류-리교	245,630명	837,139명
10. 부라질 그리스도교.	500,000명	700,000명

Fastest growing churches

in Asia (1950-1980)
by percentage of Xns in
population.

아시아에 있어서 가장 급속히 성장한 교회를 보면,
다음에 나타난 도표에서 볼수있습니다. 이것은 기독교인수효는
나라인구에 몇 퍼센트 정도를 나타낸 차트입니다.
나라

		1950	1970	1980	1950-1980 비율
Korea	1 한국	3.8%	10%	18%	4.7x
Papua	2 파푸아	30%	92.5%		3.1x
Taiwan	3 대만	1.8%	5.7	5%	2.8x
Japan	4 일본	c.57%	1%	1.6%	2.8x
Hong Kong	5 홍콩	3.9%	9.5%	10%	2.5x
Indonesia	6 인도네시아	4.8%	9%	9.4%	1.62x
Malaysia	7 말레이시아	3.6%	4.7%	5.4%	1.5x
Pakistan	8 파키스탄	1.4%	1.39%	2%	1.4x
Sri Lanka	9 스리랑카		7.6%	8%	1.3x
India	10 인도	2.9%	2.8%	3.5%	1.2x
Thailand	11 태국	0.9%	0.5%	1.1%	1.2x
Philippines	12	9%	9.3%	9.1%	1.01x
Burma	버마		3.8%	3.5%	

1980-1985
1985-1990
1990-1995
1995-2000
2000-2005
2005-2010
2010-2015
2015-2020

Holt Adoption Program, Inc.

IPO Box 2536

Seoul, Korea

Phones: 73-3682, 73-9895



Harry Holt, Founder

"The Children whom the Lord hath given"---Isa. 8:18

Fastest Growing Chiles

	1950	1970	1980		Population 1975	1980	
① Korea	3.8%	10%	18% (1979) =	4.7 x	35,900,000	38,000,000	* (summed)
② Papua	30%	92.5% (1975)		= 3.1 x	2,700,000	3,000,000	
③ Taiwan	1.8%	5.7% (1973)	5% (1979) =	2.8 x	16,000,000	17,140,000	
④ Hong Kong	3.9%	9.5% (1977)	10% (1979) =	2.5 x	4,500,000	4,900,000 (79)	
⑤ Japan	0.57%	1% (1972)	1.6% (1979) =	2.8 x	111,000,000	115,000,000	
⑥ Indonesia	4.8%	9% (1978)	9.4% (1979) =	1.62 x	136,000,000	143,365,000	
⑦ Malaysia	3.6%	4.7% (1970)	5.4% (1979) =	1.5 x	12,100,000	13,500,000	
⑧ India	2.9%	2.8%	3.5% (1979)	1.2 x	613,000,000	680,000,000	
⑨ Pakistan	1.4%	1.31% (1970)	2% (1979)	1.4 x	70,600,000	79,000,000	
→ Thailand	0.9	0.5 (1972) 0.9 (1970)	1.1% (1979)	1.2 x	42,100,000 (1972) 44,000,000	45,000,000	
Philippines	90%	43% (1970)	91% (1979)	1.0 x	44,400,000	46,300,000	
⑨ Sri Lanka	6% (?) 1%	7.6% (1971) 0.2%	8% (1979)	1.3 x	14,000,000	14,180,000 (79)	
Burma	4%	3.8%	3.5%	-0.05 x	31,200,000	32,600,000	



STATUS OF CHRISTIANITY COUNTRY PROFILE

THE WORLD

INTRODUCTION

This publication is a summary of selected available information on the status of Christianity in the world. Its purpose is to provide a brief overview of the global situation and context of the Christian faith and to suggest some of the trends that should be of concern to Christians of all nations. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, it is hoped that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to suggest some of the larger such groups from a world perspective.

UNREACHED PEOPLES

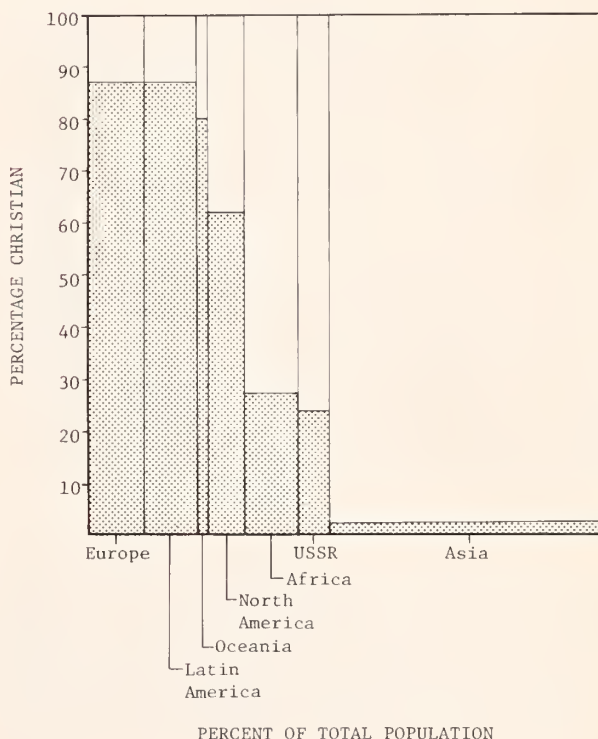
Non-Christians comprise about 70% of the world's population. These people are found in every nation, although more concentrated in some nations than in others. There are more than two dozen nations, with 24% of the world's people, which are less than 1% Christian ("Christian" referring to adherents of the several traditions of historical Biblical Christianity, including Protestants, Roman Catholics, Eastern Orthodox, Anglicans).

Most of these non-Christian people are found in nations of North Africa, the Middle East and south and east Asia. These are nations where another religion is predominant. Within most of these nations, there may be "pockets" of Christians, often found within specific ethnic, language, social or occupational groups.

There are three large groups of non-Christian people which comprise a significant proportion of the world's population. These are Moslems, Hindus, and Chinese. Relatively few Christians are found among these people. Together, these three groups total about two billion people and they continue to grow. Missions historian Dr. Ralph Winter writes, "The number of people yet to be won in Africa and Asia has more than doubled since 1900 and will be more than tripled by the end of the century." Most members of these groups are not accessible to direct Christian witness, either because of political or cultural restrictions. One recent study of 860 tribes throughout Africa revealed that 213 were completely or heavily Moslem with virtually no Christian influence, while 236 others were still largely unevangelized. These tribes represented about 13% of the entire population of the continent. Peoples of many nations who practice animism, spiritism and traditional religions certainly total more than 200 million.

Another distinct non-Christian group are followers of Judaism. There are about 14.2 million Jews in the world, 42% of whom are found in the United States. Other large Jewish populations are found in the Soviet Union, Israel, France, Argentina, Great Britain, and Canada.

ESTIMATED PERCENTAGE OF
CHRISTIANS BY CONTINENT



Prepared for the INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION, Lausanne, July 1974

TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED



There are two other large, less distinct groups. The first is made up of those persons who, essentially, practice no particular religious faith and who might be termed secularists. These are found most often in the more developed nations and among the more educated or affluent. Nominal Christians are another large group. As Dr. Winter also points out, "Winning people to Christ in Europe and America...where most people consider themselves Christians, is not a problem to be ignored. Every new generation has to be reevangelized, and hollow, nominal Christianity is a massive, urgent problem, even in the so-called mission lands, where unevangelized second and third-generation Christians are as nominal as the average citizen of the Western world."

CURRENT STATUS OF CHRISTIANITY

Numerically, adherents to the Christian faith comprise about 28% of the total world's population. Whether this percentage is increasing or decreasing is disputed, but even the most optimistic estimates show only about one-third of the world's people as Christian by the year 2000. However, Christians are found in most nations and among major groupings of people of the earth. Socially and geographically, if not numerically, Christianity approaches being a "universal" faith.

The total number of Christians is estimated at about 1.1 billion. Of the major traditions of Christianity, Roman Catholics total about 660 million; Protestants and Anglicans number over 320 million; and the Orthodox churches claim about 130 million. The 1.1 billion total compares with an estimated 460 million Christians in the world in 1900, or not quite 29% of the total population at that time.

The growth and dynamic of Christianity have varied in different parts of the world. Christianity in Latin America and sub-Saharan Africa has shown substantial vigor in recent years. Asia still has a small Christian presence although the Church seems to be showing vitality in some areas. Europe has a pervasive Christian tradition but shows only a little spiritual dynamic. North America shows a mixed picture.

AFRICA

In Africa, the Church seems to be showing vigor and growth in the midst of a continent of great diversity and change. But this vigor and growth are found only in nations south of the Sahara Desert; the Moslem religion continues to hold the strong allegiance of the peoples of the northern third of the continent and Christians there are few and churches are small.

South of the Sahara, however, the number of Christians is apparently growing rapidly. Their total number is conservatively estimated at about 91 million adherents, or about 30% of the continent's population. If present growth continues, by the

year 2000, Christians (of all traditions, including African Independent) may comprise more than half of those living south of the Sahara.

This vigor in the African Church is also illustrated by the extensive evangelistic programs carried on in recent years. Over 20 African nations have so far held country-wide evangelism programs (such as New Life For All). A West Africa Congress on Evangelism was held in 1968. South Africa held a Congress on Evangelism in 1973. More localized programs have been held in many areas. Revival movements have been observed in places such as central and eastern Nigeria, southwestern Ethiopia, and in East Africa. The East African Revival movement has continued for 40 years.

This religious dynamism has also been expressed in the schismatic and breakaway churches that have come from more traditional Christian bodies, as well as those originating independently. In South Africa alone, there are estimated to be about 3,000 separatist church bodies with almost three million followers. Missions researcher Dr. David Barrett estimates 5-6,000 such bodies throughout the continent. These churches have arisen from a variety of causes including rebellion against European control, a desire to create a distinct African form of Christianity, impatience with imported forms of worship, the ambitions of some leaders, an appeal to the emotions and confidence in faith healing. Whatever the reasons, these African Independent Churches (as they are often designated) constitute a significant element in the religious dynamics of the continent.

Churches and missions also face obstacles as well as opportunities. Church groups and some foreign missions have been restricted or banned from some African nations and individual missionaries and churchmen have been expelled from several countries. Reasons are varied but are often related to struggles for political control by the governments involved. The political currents in Africa involving assertive nationalism, religious dominance, continued tribalism and racial separation have not left churches and missions untouched and are cause for anguish and concern for many.

ASIA

In this largest and most populous continental area, Christians have never been more than a small minority and do not now exceed 2 or 3% of the total population. Protestant Christians are an even smaller number. In some countries, however, because of their education and social positions, Christians often are more influential than mere numbers would indicate. Christians constitute at least 10% of the populations of South Korea, South Vietnam, and Indonesia, and more than 80% of the population of the Philippines.

Responsiveness to the Christian faith has been dramatic in some parts of Asia. The history of the Church in Korea has several examples. What was re-

ported to be the largest evangelistic meeting in history took place in Seoul, Korea in 1973, when over one million persons came together. Movements by thousands of people to Christianity took place in parts of Indonesia during the 1960's. Cambodia, almost entirely Buddhist, has seen thousands express interest in Christianity in recent months. Tribal peoples and refugees have often been particularly receptive to the proclamation of the Gospel. In Nagaland State in northeast India, for example, ministry by Baptist churches and missions has resulted in a Naga population that is predominantly Christian, although India as a whole is less than 3% Christian. On Taiwan, mountain tribespeople have been significantly more responsive to the Gospel than have the majority Chinese.

There are barriers and difficulties also. Many predominantly Moslem and some militant Buddhist and Hindu areas are closed or restrictive to Christian presence. Governmental policies of some nations have barred missionaries and minimized or virtually eliminated church activities. Over 840 million Asians live in countries which do not allow an organized Christian presence, most of these being in mainland China. China, with over 20% of the world's people, has been an area of special concern to Christians. The anti-religious policies of the government do not seem to be modified, despite increased contacts with other nations, and the existence of two or three open church buildings.

EUROPE

Europe, the second most populous continent, is largely "Christianized," reflecting the long history of Christian Church presence. However, many persons are considered nominal in their faith and church attendance is low in many European nations. Secularism, humanism, and general indifference to religious beliefs are reported from many countries. Missions historian J. Herbert Kane writes, "Today Europe is fast becoming de-Christianized. It can no longer be regarded as a Christian continent." A popular news magazine defined the Christian task in Europe thusly: "In Western Europe, church leaders wonder how to evangelize post-Christian pagans for whom towering cathedrals are museums rather than centers of living faith." Bishop Stephen Neill, missionary and church historian, wrote:

"In the 20th century the question arises whether Europe itself should not be regarded as a mission field....The situation in Europe in the 20th century is much less favorable to Christianity than it was in the 19th."

Neill goes on to note that the situation is different in Europe from in other areas since "There is a great deal of residual Christianity." Much of the population has been baptized. Many children are sent to church, and religious instruction in the schools is favored. Christian worship and instruction are largely available (if unused). As Neill says, "All this makes the task of the Chris-

tian witness more difficult than in a non-Christian country; it does mean that the task is not exactly the same task."

Europe is still a major missionary sending region, providing the majority of Roman Catholic missionaries and at least one-fourth of the world's Protestant missionaries. "State churches" are found in several nations although the relationships with national governments are being re-examined in some cases. The communist-dominated Eastern European nations are not completely closed to the impact of Christianity, and established churches are permitted to remain in most of the countries. Even in the Soviet Union, almost one quarter of the population are considered to be affiliated with Christian churches (primarily the Russian Orthodox Church). Christian broadcasting continues to bypass political barriers, and Bible distribution and translation efforts are increasing in most of these nations. The United Bible Societies report over 1.4 million Scriptures distributed through their channels alone in Eastern Europe in 1970-73, and recognized Bible work or formal distribution efforts are underway in every Eastern European nation with the exception of Albania.

Evangelistic programs are often localized although some regional efforts have taken place, such as the EURO '70 campaign of Billy Graham which was broadcast across most of Europe. Major evangelistic efforts have been carried out in Great Britain, and congresses on evangelism have been held in Finland and Spain. A European Congress on Evangelism in 1971 also served to spark increased interest in evangelistic programs.

LATIN AMERICA

In Latin America, the long presence of the Roman Catholic Church has meant that most citizens of Latin American nations think of themselves as Catholics. The number of Catholics active in their church is small, however. Catholic sociologists have even suggested that the Christianity of many Latin American Catholics is mixed with ideas and practices of non-Christian beliefs and that the majority of these Catholics could be properly described as "Christo-pagan." The Catholic Church still exerts significant influence throughout much of Latin America, both through its church structure and through other institutions, such as schools. In recent years, the Church, too, has seen renewal movements and increased interest in Scripture reading.

There is a rapidly growing Protestantism in many parts of Latin America which is now estimated to include about 10% of the population of the region. In Brazil, the largest nation in the area, Protestants (called "evangelicals") have been growing in numbers at three times the rate of the population as a whole, and the Protestant population of Brazil represents about 65% of all Protestants in Latin America.

Both Protestant and Catholic Christianity in Latin America are facing challenges and opportunities.

These include the pressures of rapid urbanization and modernization among diverse peoples, as well as revival, renewal and radical movements within church structures. Latin America has also been the origin of two significant developments in church extension: the evangelism-in-depth program, and theological education by extension.

MIDDLE EAST

The Middle East is the crossroads of world religions and the birthplace of the Christian faith. In the midst of surrounding Islam, Christianity is regarded as a foreign element and conversion to it is considered disloyal to both the nation and the Moslem religion. Churches tend to be generally small, conservative, inward looking, and bound by tradition. Rev. Salim Sahiouny, in his paper to the 1966 Berlin Congress on Evangelism, wrote:

"Christians of all kinds (Orthodox, Catholic, Protestant) comprise less than 5% of this total population [of the Middle East] ... Protestants (Evangelicals) are a small fraction of this Christian community... Generally speaking, it is fair to say that the Church of the Arab Middle East is inward looking, concerned primarily with self-preservation."

However, the churches of the Middle East can look to a long and distinguished history and today represent a diversity of communions: Eastern (Byzantine) Orthodox, Assyrian Church of the East (Nestorian), Oriental (non-Chalcedonian) Orthodox, Eastern-rite Catholic (Uniate), and various Protestant and Anglican bodies.

Most of the converts to Protestantism are not from Islam but from the Eastern churches which claim the membership of the vast majority of Christians in the Middle East. Most of the effective ministries by Christians in this region have been institutional ones such as schools and hospitals, with open evangelistic work being done largely on a one-to-one basis, or through literature and broadcasting.

NORTH AMERICA (U.S.A. and Canada)

North America is also a largely "Christian" continent, although much nominality is reported and church attendance in many areas has been declining. According to a Gallup Poll, adult church attendance (of all communions) in the United States during 1973 remains at 40%. This reflects a decline observed for more than 12 years. In addition, Roman Catholic and several major Protestant denominations have been experiencing declines in membership.

Total Christian church community (those who claim affiliation with a specific church) in the U.S. is 123 million. This includes over 200 denominations of all faiths and traditions and represents about 60% of the total population. This is little changed from the previous year and still fails to keep pace with the rate of population growth. Ro-

man Catholics totalled 48.5 million, Protestants numbered about 70 million, and Eastern Orthodox churches reported about 3.7 million adherents. In Canada, the inclusive church community is about 13 million, or 64% of the nation's population.

In contrast to this seemingly pessimistic picture, recent years have also seen increasing vigor in North American Christianity, both within and outside traditional denominations, with renewal movements and reorganizations taking place within church structures. This new dynamic has been particularly evident among younger people and includes lay renewal efforts, charismatic movements, and the appearance of "Jesus people." The trans-denominational evangelistic movement, KEY '73, was also evidence of more interest and dynamic among structured aspects of North American Christianity, although its impact was uneven. Careful surveys of denominational church members have revealed a continuing concern for, and commitment to, the basic historic Christian beliefs and to the spiritual ministry of the organized church.

OCEANIA AND AUSTRALASIA

Oceania and Australasia, with 21 million people, encompass diverse cultures scattered across the Pacific Ocean. The peoples of many of the island groups are largely Christian, the result of evangelization by missionaries and other islanders during the 19th and early 20th centuries. The growth of Christianity in the islands has been substantial in recent decades, almost tripling from the 1930's to the 1950's. Protestants are predominant, nearly twice as numerous as Roman Catholics. Continuing challenges include training sufficient national leaders, countering syncretism from tribal religions, and penetrating remote jungle regions to contact unreached tribes. Remote tribespeople of some areas are still a challenge to pioneer missions, particularly in the interior areas of New Guinea and surrounding islands. Churches and missions from Australia and New Zealand have been particularly active in the missionary work in Oceania.

Christians in Australia constitute about 86% of the population, although growing secularization is reported (as reflected in census returns on religious affiliations). The Church of England is the largest church body although most major denominations and traditions are represented. Christianity in neighboring New Zealand also reflects its British heritage, with the Church of England and the Presbyterian Church accounting for about two-thirds of the church membership.

FOREIGN MISSIONS

The missionary character of Christianity is evidenced by its large cross-cultural missionary force, totalling perhaps over 200,000 persons from all communions and traditions. Most nations, tribes and language groups have been influenced to some extent by these ambassadors of the Gospel.

Protestant missionaries are estimated to total about 50-55,000, from more than 50 nations. Of this number, 65 to 70% come from North America (U.S.A. and Canada) and in 1972-73, 35,000 North American Protestant missionaries were serving in 158 other countries from over 580 agencies. The total number of North American career missionaries showed less than a 2% increase over 1969, and still below the peak reached in 1967. However, there is a rapidly growing short-term missionary force already several thousand strong.

Protestant missionaries from areas other than North America are estimated to total between 15-20,000. The United Kingdom reported over 5,000 Protestant missionaries in 1972, the second largest national force. Other nations with large Protestant overseas missionary staffs include Australia, Sweden, West Germany, Norway, South Africa and Switzerland. In recent years there has been a slowly growing number of missionaries from the churches of Africa, Asia and Latin America. A 1972 survey identified over 200 cross-cultural missionary agencies in these regions with about 3,400 missionaries. Of the more than 40 different countries that reported sending missionaries, those with the most mission societies included Japan, Brazil, India, the Philippines, South Korea and Hong Kong. The growth of this force further demonstrates the universal missionary vision of the Christian Church.

Roman Catholic missionaries are estimated to number 152,000 priests, brothers and nuns (although

the definition of "missionary" is not exactly comparable). Of this number, about 12,000 are from North America, and the majority are from Europe. As with the Protestant missionary force from North America, there has been a decline in numbers of Roman Catholic missionaries from North America in recent years.

The geographic distribution of these missionaries varies (see table below). Of the North American contingent, about one-third of the Protestant force and 46% of the Roman Catholic staff are found in Latin America. Asia is second in number of missionaries received, with 30% of the Protestants and 27% of the Roman Catholics. Countries receiving the most Protestant missionaries from North America include Brazil, Japan, Mexico, India, and the Philippines. Areas receiving Protestant missionaries from churches in Africa, Asia and Latin America include most Latin American nations, and those in south and southeast Asia, and southern and central Africa. Missionaries from these areas tend generally to go to other nations in their same continent or, in a few cases, to emigrant populations of their own culture on other continents.

Political changes and governmental restrictions have closed some areas of the world to resident missionary presence while opening other areas. At present, at least one-fourth of the world's people live in countries that are not accessible to missionaries.

SAMPLE DISTRIBUTIONS OF OVERSEAS MISSION PERSONNEL, 1972

	Population, 1972 (millions)	No. American Protestant	British Protestant and Anglican	"Third World" Protestant
Africa	364 (10%)	7,671 (27%)	2,268 (42%)	1,012 (30%)
Asia	2,154 (61%)	8,700 (30%)	1,566 (29%)	1,126 (33%)
Europe (& USSR)	717 (20%)	1,871 (7%)	648 (12%)	0
Latin America	300 (8.5%)	9,592 (33%)	648 (12%)	820 (24%)
Oceania	20 (0.5%)	860 (3%)	270 (5%)	see Asia
"Western" nations (USA, Canada, N.Z.)	-----	-----	-----	453 (13%)
Total*	3,555 (100%)	28,761 (100%)	5,400 (100%)	3,411 (100%)

**Totals for whom areas of service was reported*

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

EVANGELISM

Churches and missions are engaged in numerous activities and programs touching many aspects of human life, so the activity of the Church must also be viewed functionally as well as ecclesiastically or geographically. For example, in the area of mass and saturation evangelism, much effort continues in mass crusades, evangelism-in-depth programs, and congresses on evangelism. The Reverend Billy Graham is a notable example of an evangelist who has used mass evangelism crusades extensively, as well as television, radio and literature. In 20 years of ministry, he is reported to have preached to over 43 million people in crusades and rallies, and his organization's magazine has a circulation of over four million. Individual evangelists of many nations continue to bring Christianity to the attention of millions of people, and are aided by extensive use of mass media.

The evangelism-in-depth concept of church-based cooperative evangelistic and training programs penetrating an area or country "in depth" was originated and developed by the Latin America Mission and its pilot program in Nicaragua in 1960. Since then, more than a dozen nation or area-wide programs have been conducted in Latin America. Similar efforts in Africa and Asia have been carried out by other organizations and under different names.

Congresses on evangelism, bringing together church leaders and laymen to consider evangelistic strategies and programs were given impetus in recent years by the Berlin Congress on Evangelism held in 1966. Since then, more than a dozen regional and national congresses have been held in most parts of the world, and the 1974 International Congress on World Evangelization is seen as giving new emphasis and focus to evangelism on a worldwide scale.

Many churches and missions are active in evangelism through person-to-person witness and small groups, as well as through larger groups and with media.

BROADCASTING

Radio and television broadcasts are widely used by churches and missions in many countries. The increasing number of receivers (especially transistorized radios) means that more and more people are potentially able to hear Christian programs. However, this also means that secular programs compete strongly for the attention of listeners.

Christian programs may be broadcast through one of three basic outlets: government-operated stations, secular stations, or Christian stations. In some countries, the government controls the broadcast

systems and all programs must have government approval. In several nations, notably in Africa, this arrangement is used satisfactorily. In many countries, private companies may own and operate stations and sell broadcast time to whomever will pay for it. Other countries have stations which are operated by national Christians or by foreign missionary agencies and these stations have exclusively Christian programs.

There are over 40 stations around the world founded or operated by Protestant missionary agencies, and with transmissions that reach almost every corner of the globe. Radio networks, such as Far East Broadcasting Company and Trans World Radio, cover vast sections of the earth with their broadcasts. The use of television for Christian programs is still limited although Christian television is being done on every continent.

In support of these stations are a larger number of recording studios where programs are prepared and recorded for broadcast. Some of these studios (and the stations as well) also conduct technical training for Christians who desire to learn broadcasting skills.

LITERATURE

Literature has long been a major tool used by churches and missions throughout the world. Millions of pieces of Christian literature are produced each year, ranging from tracts and pamphlets to books and multi-volume sets. Devotional materials, biographies, theological studies, Bible study aids, magazines, newspapers, popular fiction and non-fiction are but a few examples of the variety of Christian materials being produced.

Christian publishing houses are found in many countries. However, the amount published is limited in some countries because importing of paper is restricted and costs are high. In many nations, the training of writers and editors is another factor which limits the production of quality Christian literature.

However, at best, only about half of the world's people can read or write. There are perhaps two billion people who cannot obtain specifically Christian literature (as in some Communist and Moslem nations) or who are simply non-readers (even though they may be literate). The number of persons in the world who actively read has been estimated at as low as 250 million. This suggests a large and growing audience for non-printed Christian communication, such as cassettes, songs, and visuals of various kinds.

The United Nations estimates that the number of people who can read and write has grown by 600 million since 1950. Meeting the needs of the newly literate populations is a large task and some Christian agencies are specializing in this ministry.

BIBLE TRANSLATION AND DISTRIBUTION

Another significant activity of churches and missions has been the translation and distribution of the Bible in many languages and nations. The United Bible Societies reported for 1973 that at least one complete book of the Bible had been translated into 1,526 languages or dialects, spoken by over 97% of the world's people. The entire Bible has been published in 255 languages and the New Testament in 359 more. Worldwide distribution through the Bible societies (exclusive of commercial publishers) was more than 249 million pieces in 1973, a 14% increase over 1972. There are estimated to be as many as 2,000 other languages and dialects, spoken by slightly more than 2% of the world's people, which do not yet have at least some portion of Scripture published.

Agencies such as Wycliffe Bible Translators and the Bible societies are working to provide at least some portion of Scripture in those languages which do not presently have any translation. Other agencies, such as Gospel Recordings, are seeking to provide recordings of Scripture portions in languages which have no written Scriptures. Even in languages which now have the Bible available, efforts are being made to produce popular or modern-language versions. More than 50 of the world's major languages now have common-language translations of Scriptures. New attention is also being given to the developing of native-language translators as a way of making translations more effective for the readers.

EDUCATION

Theological education and training of church leaders, especially in areas of rapid church growth, is a critical problem compounded by lack of teachers, facilities and instructional materials. The number of institutions for such education certainly runs into the thousands. The U.S.A. alone has about 600 Catholic and Protestant seminary-level schools. A recent directory of Protestant mission-related educational institutions outside North America listed over 500, including schools offering varying levels of theological instruction. The recent and rapid growth of theological education by extension (TEE) has provided a reasonable alternative to the in-residence courses of many schools and widened the opportunities for education for many church leaders in Africa, Asia and Latin America. There are estimated to be over 130 TEE centers around the world, with a total enrollment by 1973 of more than 20,000.

In general Christian education, Protestant and Catholic churches and missions in many countries have been primarily responsible for the establishing and operating of schools. Although more and more governments are taking charge of the national schools, church-related schools are still a significant part of the educational systems in many nations.

The above are but examples. Major ministries are also carried out by churches and missions in medicine, education, community development, childcare, emergency relief, and in many other aspects of caring for people.

THE WORLD AND ITS PEOPLE

The world that confronts the Christian Church is complex and changing. Men circling the globe in space stations observe lands still occupied by primitive peoples who live in the Stone Age. There are over 200 countries and territories, and over 3,000 different languages and dialects. The best that may be said is that there are no quick or simple solutions to global human problems, nor is the process of communicating ideas to these people an easy one.

There are over 3.9 billion people, increasing by 76 million per year, and projected to reach 7 billion by the year 2000. If the present growth rate continued, in less than 130 years, there would be 70 billion people. Yet the world cannot sustain 70 billion people, or even half that number, and the spectre of a catastrophic forced reduction in population in the next half century is receiving increased and concerned attention.

Not only are the world's people rapidly increasing; they are also unevenly distributed. Half of the world's people are in Asia alone. They are also becoming more urban, moving to cities and towns, crowding in with millions of their fellows. In 1970 nearly 39% of the world's people lived in urban places. By A.D. 2000, this percentage may be 50 to 60%. In the United States, the urban portion of the population is already 75%. This urbanizing is a fact with significant implications to the types and forms of the Church's ministries.

The world's wealth is also unequally distributed, another fact which has significant implications for the Church and which must pose serious questions to the individual Christian. On a global basis, the average income in developing nations per year is about \$180, while the average yearly income per person in developed countries is about \$2,400. In the U.S.A. alone, the average income per person is over \$4,100. North American churches, in 1972, reported a total income of over \$4.6 billion.

General standards of living are also unequally distributed. The conditions of human need and deprivation follow a similar pattern throughout the nations of Asia, Africa and Latin America -- the nations with the most people have the most problems and are least able to effectively cope with them. All of this must challenge concerned Christians.

THE FUTURE

The future that the world faces is pictured from optimistic to deeply pessimistic by different observers. In broad outline there will be more changes happening more rapidly and spreading more widely around the globe. The continuing growth and increase of many factors, such as population, technology, pollution, and industrialization may reach certain limits in the century ahead. Mankind may have to take some drastic voluntary steps to improve the quality of life or be faced with disastrous consequences.

Assuming that many of these present trends continue (which they may not do), the center of active Christianity appears to be shifting toward the southern hemisphere, at least in terms of numerical strength of Christian churches. Meanwhile, the bulk of material wealth of organized Christendom will probably remain in the northern hemisphere, particularly among the developed nations.

Persons who are not included within the Christian faith now represent about two-thirds of the world's population. Whether the percentage of non-Christians in the world will decrease significantly in the next 50 years is disputed by those who have studied the available data. Certainly, the absolute number of non-Christians should increase in the decades ahead.

The Church must also face its own internal tensions of theological polarizations and debates over emphases of ministry, reforming of structures, and the continual struggle to be truly God's instrument. In many areas, there are untrained church leaders, uneducated or illiterate church members, and divided loyalties over national, tribal and denominational allegiances. Missionaries face restrictions or prohibition in some areas; they also face the need to redefine their roles and relationships in a world where churches in each nation are establishing independent policies and programs.

The opportunities exist as well. New areas are being opened to Christian presence. Large groups of people are moving into the Church in some parts of the world and other groups are showing signs of responsiveness. Effective tools, techniques and training are becoming more widely known and used. Capable church leaders are appearing in every region. Young people in some areas are showing increased interest in the Christian faith.

Christianity today faces a world that is, in some areas, increasingly secularized, indifferent or even hostile to the spread of the Gospel. Other religions and philosophies compete for the allegiance of millions. Injustice often prevails and righteousness seems muted. Christians are persecuted in some lands; missionaries are barred from others. Some peoples are apparently strongly resistant to the Gospel of Jesus Christ.

Yet in other areas the Church is growing rapidly and shows every indication of continuing to do so. Congresses on evangelism as well as widespread evangelism programs proliferate. A new sense of spiritual openness is reported from other countries. The Holy Spirit seems to be working in diverse and unexpected ways both inside and outside traditional church structures.

From a purely human viewpoint, the future of the Church in the world may appear uncertain; from God's vantage, the outcome is not in doubt.

ESTIMATED STATISTICS OF WORLD RELIGIONS

Affiliation	Millions of Adherents ¹ (ca. 1972)
Protestant & Anglican ²	323.3
Roman Catholic	659 ³
Eastern Orthodox & Other	123.3
TOTAL CHRISTIANS	1,024.1
Moslem	608.1 ⁴
Hindu	477.7
Buddhist	267.7*
Confucianist	305.5*
Jews	14.37 ⁵
Other and None	112.0

SOURCES AND NOTES

These statistics are taken from several sources and their accuracy and completeness cannot be guaranteed. Different religious faiths have different methods of counting the number of adherents and direct comparisons can only be approximate.

* Some overlap probable. Also, much larger if the mainland China population is accounted for.

1. Encyclopedia Britannica Book of the Year, 1973.
2. Anglican communion alone is estimated 65.4 million for 1972. This includes the Episcopal Church of the USA. "Membership, Manpower and Money in the Anglican Communion" (London: Anglican Consultative Council, 1973).
3. Annuario Pontificio, 1973 (Rome); data as of December 1970.
4. 1972 Algiers Conference on Islam, cited in Maryknoll Mission Research & Planning Department Bulletin, No. 2, June 1973.
5. American Jewish Yearbook, 1973.

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STATUS OF CHRISTIANITY PROFILES

6 - 12 page Profiles of the Status of Christianity are available on certain countries and areas prepared for the International Congress on World Evangelization, Lausanne, Switzerland, July 1974. The list of available documents follows. They may be obtained from the Congress office or from MARC, 919 W. Huntington Drive, Monrovia, California, U.S.A., 91016.

Andhra Pradesh (India)	Karen People (Burma)
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Arunachal Pradesh (India)	Korea
Assam (India)	Laos
Australia	Lebanon
Bangladesh	Malaysia
Bolivia	Mexico
Brazil	New Zealand
Burma	North Africa
Cambodia	Norway
Canada	Oceania
Colombia	Pakistan
Ecuador	Panama
Egypt	Papua New Guinea
Ethiopia	Philippines
Fiji Indians	Portugal
Finland	Puerto Rico
France	Singapore
Ghana	South Africa
Greece	Spain
Gujarat (India)	Sri Lanka
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